THE RAMAYAN

Translated from the Original of Valmiki

A Modernised Version in English Prose

Vol III

(SECOND EDITIO 1)

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YUDHYA KANDAM

THE RAMAYAN

YUDHYA KANDAM

CHAPTER I.

RAM S DESPAIR.

Having heard everything in details about Janaki from Hanuman noble Ram said in a contented mind "Hanuman has easily accomplished what a man cannot even dare conceive. I do not see any one else besides the feathered King Garuta and the Wind and this great hero who is capible of crossing the ocean.

The city of Lanka is protected by Ravan and is inaccessible even to the Devas and the Dinavas. Who can enter the city by his own prowess and come back alive? He who is not mighty like Hanuman can never dare to do so. He has proved himself a worthy servant of the Kapi king Sugriva by achieving this arduous deed. He is certainly an excellent fellow who after performing the duty appointed by his mister out of his own accord puts his hand in other matters. He is a mediocre person who does not perform anything else, besides the task alloted to him by his master He is a bad fellow rather worst who inspite of his ability dies not even p rform the applied work. This hero has performed the work appointed by his master and has become victorious trus has satisfi d Sugriva. In fact, he has saved myself Lak-hman hav even the line of Raghu by bringing information about Ianaki But I am sorry that I could not reward him properly for this act. Now only a friendly embrace is all that I can give and with delight I give you that.

Saying this, Ram with his hairs standing on their ends embraced Hanuman in joy and after thinking for a while, began to speak again before Sugriva Now, the whereabouts of Janaki have been gathered, but my mind sinks thinking about the crossing of the sea Vast impassable sea! I know not how the Vanaras will cross the ocean? O, Hanuman! You have brought news of Janaki now tell me the means of crossing the sea" Saying this, Ram began to think with a sorrow-laden heart.

Then Sugriva, the King of the Kapis, seeing Ram extremely nervous began to speak "O hero! Why hast thou been cast down with sorrow like an ordinary man? Cast off your sorrows as an ungrareful person abandons friendship Now, information of worshipful Janaki has been received and the whereabouts of the enemy's city. Lanka, have been gathered then why you lament thus? You are intelligent and learned, now cast off your weakness, surely we shall cross the sea, enter Lanka destroy the enemy Who becomes depressed with sorrow, danger thickens round him and he suffers greatly These Vanara-leaders are exceedingly mighty and powerful and they are ready even to enter into flames for your good. At their joy, it seems to me that we shall rescue Janaki by destroying the enemy. O hero! Now think of the means Just devise how a bridge can be constructed across the sea so that we can easily reach the city of Lanka. Unless a causeway is made, even the Gods and the Asuras dare not attack Lanka It is necessary to build a bridge up to Lanka. If the Vanaras can cross the sea we shall surely be victorious To speak the truth, this is my conviction strengthened by the joy of Vanaras Now cast off this injurious despair, for despair frustrates all human endeavours Just display your valour, valour is one's ornament you are versed in all the shastras and most intelligent now make preparation for the destruction

I In the original Vedic verse 'Asura' means those who has "life and vigour."

of the enemy with the help of warrior friends like myself. When you stand up for a fight with bow in your hand I find none in three worlds who can face you then Everything depends upon these Vanaras and if you depend on them you wont have any occasion for despair. Now be fired up with rage a gentle Kshatriya becomes worthless and devoid of energy Moreover there is very few who is not afraid of a man of violent temper. However now devise the means of crossing the ocean with us. If the means are ascertained certainly we shall be victorious. The mighty Vanaras will destroy your enemy by hurling bows and stones. I find various kinds of auspicious signs and from feeling of satisfaction in my mind I think that fortune of victory will soon be within your grasp

CHAPTER II

HANUMAN B NARRATION

The Ram having agreed to Sugriva's reasonable words, spoke to Hanuman "O hero! I shall any how cross the sea. Now I sak you how many forts there are in Lanka What is the number of troops? Is the city gate impregnable? How it is guarded? Tell me what you have witnessed with your own eyes, I want to learn these as if from my own experience. Thereupon Hanuman replied Listen, I shall narrate to you how Lanka is impregnable how it is guarded how loyal the Rakshasas are the nature of their army, Ravanas pomp and power and the dreadful aspect of the sea.

'Lanka abounds in horses, elephants and chariots. It has four big massive gates in four directions. Its gates are strong and provided with bolts. In those

gates, huge stones, arrows and other instruments have been kept in readiness with that the hostile army (as soon as it will come in front of it) will be crushed. There are hundreds of sharp, iron "Shataghnis" fitted with their engines 1 A golden wall worked with jewels encircles the city and is quite insurmountable. After it, there is an immense moar." It is exceedingly deep and full of crocodiles and fish In front of every gate there is a spacious bridge. That bridge is guarded by a machine and the hostile army is thrown into the ditch by that machine. Of them there is one strongest and biggest of all adorned with a number of golden pillars and diases I found king Ravan ready for war, and very cool-headed and cautious. He himself always inspects the army, His city rests on hills which are not to be climbed without any support. It is quite formidable like a fortress built by the Gods. In it, there are water forts, hill-fortress and four kinds of artificial forts The city is built on the shore of the extended No boat can sail in that vast chartless sea as directions cannot be ascertained Hundred thousands of Rakshasas guard the Eastern gate of Lanka Millions of Rakshasas guard the Southern gate, ten millions the Western gate and hundreds millions the Northern one. They are well armed and formidable, and they carry sword, shields and lances With them there are four divisions of army. Quite a number of cavalry and fighters in chariots guard the inner passage are born of heroic families and are servants of Rayan. I have broken Lanka's bridge, pulled down its rampart and sacked the city Now, let us somehow cross the sea The Vanaras will surely conquer Lanka. Angada, Dwivida, Mainda, Jamvuvan, Panas, Nala and general Neela alone will be able to achieve the object. They will ruin Lanka, the city of the Rakshasas. If it is desirable to cross the sea with the Vanara host, then our preparations for war should immediately be made.

¹ Apparently some mechanical contrivances were set up for the defence of the city

CHAPTER III

THE MAROIL

Ram hearing everything from beginning to end from Hanuman said "It is not impossible for you to crush Lanka but I have something to say It is noon it is not proper to lose this moment auspicious for victory so let us now set out for fight Wicked Ravan has carried away Janaki he won the able to save his life anywhere. As a dying patient feels relieved by taking good medicine so Janaki will surely be comforted by the news of our setting out for war and will keep her life. To day reigns the star Uttar Falgun and tomorrow the star Hasta will Join the moon. Sugriva! Now let us start Auspiclous omens are to be noticed everywhere. The upper lids of my eyes are throbbing. I shall surely be victorious and shall rescue Janaki ofter slaying Ravana

At this, both heroic Likshman and Suftiva were greatly pleased. Then Ram spoke again. "Let heroic Neela proceed in advance of the army with hundreds of Vanaras for examining the route. O Neela Leads your army through places where are plenty of fruit and roots where drinking water is crystal cool and where sufficient quantity of honey is obtained. The enemy may poison both food and drink to be always on guard for the safety of the army. Let the Vanaras reconnoitre the army of the enemy lying in ambush by entering a deep forest. Let them stay here who are weak. You see the present task is to be achieved with courage and valour so it is destrable to assemble a heroic atmy. Let the Vanara troops advance like waves of an sguared sea. Let giant Gaya heroic Gavaya and Gavaksha go ahead like two proud bulls.

¹ And necter" occurs in the original.

Rishabha protect the right flank and formidable Gandhamadan, like an infuriated elephant, protect the left flank. I shall ride on Hanuman's shoulders in the midst of the army and Lakshman on that of Angada. We shall proceed encouraging the troops like Indra and Kuvera mounted on elephants Heroic Jamvuvan, Sushena and Vegodarshi will guard the rear of the army."

Then Generalissimo Sugriva ordered the Vanara army to march The Vanaras soon came out of their forests and caves. Ram proceeded towards the south with the army He was surrounded by the heroic Vanaras, and the mighty Vanara army followed him. and Sugriva took charge of them Every one was glad and began to set up heroic yells. Some of them went ahead to remove all obstacles from path Some diank sweet scented honey, some fed upon fruits and roots and some carried flowery trees in their hands "We shall destroy the Rakshasas", the Vanaras began to roar in presence of Ram. In order to avoid all obstructions from passage, heroic Rishabha, Neela, and Kumada went ahead with the Vanaras Mighty Shatabali guarded the army with ten kotis of Vanaras, Keshari, Panasha, Gaja and Arka guarded the flanks with millions of Vanaras Sushena and Jamvuvan, protected the rear with thousands of Bhallukas Neela in order to prevent various sorts of trouble went along with the army Valimukha, Projangha Jambha and Babhasa and others spurred the army for a speedy march. The vast Vanara host advanced like an agitated ocean and over-ran villages and cities in their march, Ram riding on Hanuman's shoulders and Lakshman on Angada, appeared like the sun and the moon under eclipse I All, however, felt happy.

Lakshman, seeing auspicious omens all over spoke to Ram, "O Arya i You will soon recover Sita by destroying Ravan and return to prosperous Ayodhya. I have been seeing different omens on earth and in the

y 1 The wind is sweet-scented and is cently blowing favour of the army Birds and beasts are uttering cries. All the quarters appear bright, the sun to clear and the planet Venus is bright the polar star as shining in full. There the Ursa Major is revolving ound them in brilliant light Look there rishanku star our forefather is shining along with he priest Vashistha Vishakha is the star of our line ook how it shines undimmed and the star Mula fed y the influence of Nairit is being continually touched and scorched by the staff like comet -it is the star of the Rakshasar In short these things indicate the ruin of the Rakshasas When one a doom draws nigh the tar of his line becomes oppressed by other planets. Now water is clear and sweet, and the trees are laden with various sorts of fruits and flowers. The vast Vanara host appear like the celestial army at the time of the destruction of the Tarakanir O Arva I Just be cheerful at these sights.

At last the dust raised by feet (and hands) of the Vanaras covered all quarters and the sun Like clouds moving under the sky they passed hills and forests darkening everything in their march towards the south halting from time to time in places in valleys with clear water fruit laden forests and up on woody hills. Then Vanaras indulged in various pranks by uprooting trees tearing down creepers, and by climbing down rocks. Thus the Vanara host marched day and night. Their object was to rescue Janaki so they did mot want to take any rest At di tance the Sabya and the Malaya hills were seen The Vanaras climbed them in joy They disturbed the forest by their speed and mineral dusts being gradually raised by the wind from the Tahva hill covered the army Various kinds of

2 of Meghduta A favourable wind slowly and gently argos thee on.

^{1.} The description appears to be anomalous both the phenomena of the day and the night described at the same point of time

flowers bloomed on the hill, Ketaki, Sinbhuvara Vasavti, Kunda, Chiravillova, Madhuka, Vanjula. Vakul, Ranjaka, Tilaka, Nag, Cheeta, Patalika, Kovidara, Mucha, Arjuna, Sinshapa, Kutaja, Hintala Tinieha, Champaka, Kadamba, Neela, Asoka, Sarala, Ankula, and Padmaka. The Vanaras were greatly delighted at their sight. The hill had beautiful lakes, they were visited by ducks, swans and the Chakravaks; they were full of the sweet fragrance of lotuses, lilies and other kinds of aquatic flowers. Deer and swine were roaming about hither and thither. Some of the places were infested with lions, tigers and bears

The Vanaras bathed in ponds and lakes and became sportive They partook to their heart's content fruits. roots and honey. Like fields with ripe paddy the hill grew brownish vellow with the Vanaras After this, lotus-eved Ram ascended the Mahendra hill. On getting upon its summit. Ram saw the vast ocean stretching far and wide, ever agitated by bellows Getting down from there, Ram entered the woods lining the shore, along with Lakshman and Sugriva, The high waves of the sea were continually beating against the rocky shore. Ram arriving at the shore, said, "Sugriva ! We have reached the sea My mind is filled up with strange thoughts The other shore of this dreadful sea cannot be seen is impossible to cross it without a contrivance. Sugriva halted at the command of Ram and Lakshman and the vast Vanara host for their colour appeared like a second sea! The heavy sound of their march drowned the deep roar of the sea The army was divided into three divisions and before them lay the far stretched sea ever tossed by the wind It extended unthwarted on all sides, no limit or bound was to be seen. It was full of fierce animals It laughed with foam and danced with waves. The moon being up, the sea heaved in joy and the reflected moon danced in its bosom ocean was dreadful to look at like the nether and Timingilas (devourers region Whales whales) were swimming about hither and thither in great speed. Here and there were huge sub-matine rocks' they were luminous, as if sparks of fire, had fallen on the sea! The waters of the ocean were ever rising and falling. The sea was like the sky and the sky was like the sea. The sky had stars and the sea had clusters of pearls the sea had waters and the sky had clouds the sky and the sea met with one another. Deep roaring of the waves due to their clash sounded like trumpets. The sea appeared to be angry as if trying to rise and its deep roar thundered in the wind. The Vanaras in wonder stared at the sea with winkless eyes

¹ We get in Greek classics expressions like 'Wine boloured." Ohve coloured Sea.

² Near Rameswaram Setubandha there are Submauine rocks.

CHAPTER IV.

IN SORROW.

General Neela pitched his camp in due order on the sea-shore and Mainda and Drivida were patrolling round it for the encampment of the solliers In the meantime, Ram said to Lakshman "O my darling! Grief abates with time but since dear Janaki has been removed from my presence my sorrows have been daily increasing am not so much sorry beacuse Janaki is far away or that she has been stolen away by the Rakshas as I fir that her lease of life is limited O wind! blow there whore is Janaki and breath over me after touching her limbs. It will be a source of consolation to me, to feel the touch of her body in the wind and perceive her look in the Alas! how bitterly Janaki cried uttering, 'O Lord, O Lord!" when she was abducted. That thought Her love burns me day and night fed burns me now by the fuel of her absence. I shall enter into the waters of the sea then love won't be able to burn me any more. This is enough for me that I am living along with Janaki on this planet—the earth With this consolation alone I am keeping up very life. As a piece of any land becomes wet in contact with distant stream so the news that Janaki is alive supports my life Alas I When shall I see lotus-eyed Janakı like royal fortune after victory in war? When shall I kiss those red lips after raising the countenance a little? When will she deeply embrace me with her throbbing breasts round like twine She is passing her days like a husbandpalms? Alas! less woman, whose husband I am, Janaki the daughter of king Janaka, daughter-in-law of Dasarath and my spouse, how is she passing her days amongst the Rakshasas? As the moon rises in the autumnal sky by peering through the banks of clouds, so she will rise in glory after the dispersion of the Rakshasas by my arms. She is by nature shy and merry she has grown extremely

lean in distress and by fasting. When shall I banish my sorrows by piercing Ravan's heart with my arrows? When will that chaste lady shed tears of joy by embracing my neck? And when shall I cast off all my sorrows like a piece of dirty cloth?

By that time, the sun went down. Ram remained absorbed in Janaki's thoughts. He was some how con soled by Lakshman's words and then said his evening prayers. to incur his hostility. O king! I do implore you earnestly to restore Janaki to him. Return his Janaki before he reduces this prosperous Lanka to ruins, or before it is besieged by the Vanara host. I am your brother, this is why I am requesting you repeatedly Give back Janaki before Ram discharges his irresistible arrows, bright as the glowing sun, for your sure death. O king! Banish anger from thy mind it destroys one's happiness and virtue. Keep up your honour, reputation and uprightness. Be thou be pleased and allow us to live with our wives and children. Then the Rakshasa Lord, Ravana. on hearing these words of Vibhishan, entered his palace by leaving everybody there.

After this, pious Vibhishan arrived at Ravan's palace next day early in the morning. It was massively built. high as a cliff and its spacious halls were symmetrically designed It was guarded on all sides by a band of faithful men It was peopled by intelligent and devoted followers, and its breeze was ever agitated by the heavy breath of infuriated elephants Conches and trumpets were being blown here and there, damsels were roaming about thither Its spacious was made of gold and a number of people thronged in front of it in the public street. They were engaged in various sorts of idle discussions. The palace seemed to be the residence of the Gods, Gandharvas or the Bhujangas 1 Vibhishan in brilliant apparel entered the palace as the sun enters a bank of clouds. At the time of engrance he heard the bards versed in the Vedas to sing the glory of Ravana. He saw the priests, versed in Mantras, standing in a file with curd, clarified butter grains and flowers in their hands

After entering the hall Vibhishan approached the resplendent throne of Ravan and bowed to him and after showing his honours to the king, he sat upon a golden seat as beckmed be Ravan Then Vibhisan

¹ Mythical creatures superior to mortals but literally means snakes

addressed the king in well meaning words. Oking I Various kinds of evil portents have commenced since Janaki has planted her feet on Lanka Fire does not increase in volume though fed with sacrificial offering offered with mentres, before it kindles it is clouded with smoke and afterwards it continues to emit smoke and sparks, repules are seen in places of worship and in sacrificial room kitchen and in the place where sacred fire is kept. Ants are found in articles to be offered in sacrifice the cows have grown milkless and the elephants are without their temporal sweat. Horses are hungry and are neighing poorly Asses mules and camels are found to shed tears and they cannot be cured even by treatment. Ravens in flocks sit upon the roof of the palaces and cry themselves hoarse. Vultures stare even sitting on the roof of the palace ! Jackals howl mauspiciously morning and evening coming near Thundering cries of ravenous beasts are often heard at the city gate. O king in order to prevent all these evils return Janaki to Ram. said anything against you through my ignorance please do not mind it. All the Rakshasas and the Rakshasis will have to pay the penalty for this abduction of Sita though none of your councillors have advised you thus but I must tell you what I have myself seen and heard. I request you to listen to my friendly advice" On hearing this reasonable speech of Vibhishan Rakshasa king Ravana glowed with rage and angrily said "I do not see anything any where to be afraid of It is not my desire to return Janaki to Ram. To speak the truth even if he appears on the field of battle with the gods on his side he wont he able to stand my might "

Thus Ravan curtly dismissed Vibhishan.

¹ Please mark that there was Veternary science even in such distant post.

² The Raven himself is house that creaks the fatal entrance of Duncan under my battlements," Macbeth.

CHAPTER VII

THE COUNCIL OF WAR

Ravan was deeply fond of Janaki and was ever absorbed in her thoughts. He became daily afflicted by the consequences of his sin and by the remorse of his losing respect amongst his own people. He began to hold councils of war with his ministers and followers, though war was not desirable at all

Ravan clad in gorgeous apparel got upon his car worked with pearls and gems and covered with golden net, drawn by well-trained horses and proceeded towards the royal Assembly hall, and the Rakshasa warriors went before him armed with various weapons. Elephants, chariots and horses followed him in files Trumpets and conches were blown aloud Each inlet of the city was thronged with troops A golden, umbrella, like the moon stood over his head, and on his two sides white chowris with filaments of gold were being gently waved Hundreds of Rakshas lined the streets standing with folded palms. They greeted him with their salutes sang his praise and prayed for his victory

At a little distance stood the royal hall, built by Viswakarma the architect of Heaven. Its floor paved with silver and gold and in the middle stood a crystal dias¹ worked with gold, Four hundred Pisachai guarded that hall Ravan arrived there with resounding air by the deep rumbling noise of his car. An excellent jewelled seat awaited him. That was covered with soft deer-skin and was furnished with pillows, Ravan after lighting from his car got upon that seat and addressing his emissaries said, 'some council about war is necessary, Just call the Rakshasas here"

On receiving the royal mandate they all instantly dispersed in various directions and summoned the

¹ In some readings it is coverlet and in some these descriptions do not occur at all

Rakshasas from their beds and gardens. Then the Rakshasas came some on elephants some on horses some in cars and some on foot. They bowed to Rayan and he received them with due honour. They took their seats according to their respective ranks. There were councellors and others. In the meantime Vibbishan enrered the hall got down from a spacious car of gold and greeted Rayan after announcing his own taking his name Shuka and Prabartha offered seat to the assembled person Every one wore excellent apparel was adorned with gold and jewels. The scent of Agaru Sandal and of garland filled the air Every one was silent and repeatedly looked at Rayan's face They were warlike and carried arms Thereupon Rayan appeared like Indra amongst the Vasus Then Ravan after casting his look round the assembly said to General Prahastha My four fold forces are well disciplined and versed in the art of war now order them to guard the city with vigilence. Then Prahastha went out and stationing troops to every inlet of the city within and without hied back and said. I have carried out your orders now tell me what is your desire "

Then Ravan said You yourselves know what is good or bad what is desirable or not, what will conduce to happiness or sorrows in times of danger and that action never fails what you decided after due deliberu-To speak the truth it is due to your assistance that we are enjoying the kingdom with safety. The great hero Kumbhakarna has been asleep for six months and it is for this I do not break his sleep but he is now awake You know I have brought hither Rams beloved wife from Janasthan that damsel is graceful but she refuses to accept me at any cost. In the whole world there is none so besutiful like her. Her waist is slim hips are heavy and the countenance is like the autumnal moon She is glowing like an image of gold and quite startling like the magic illusion of Maya The soles of her feet are reddish and soft and her, nails of pink hue She is radiant like sacrifical fire and glittering like the glowing sun Her eyes are expanded, and her nose pointed I have been simply bewitched, Love overcoming my feeling of anger is consuming my heart day and night It is even eating into my gracefulness Janaki has asked me to wait for a year for Ram and I have agreed to her proposal I feel quite exhausted for love, just like a tired horse I know not how Ram will cross the dreadful sea with his Vanara host? Rather it is difficult to infer anything since a single Vanara could commit so much mischief Though we need fear no man, yet decide according to your own intelligence what course of action is best. Formerly, I achieved victory in war against the Gods and the Asuras with your help, now help me in this matter. I have received information that Ram and Lakshman having heard about Janaki from their emissary's lips have advanced towards the sea with Sugirava and other Vanaras Now, think of the means by which we can slay them and avoid restoration of Janaki I never fear that a man will ever cross the sea with Vanara troops and conquer me Not to speak of a man, none in the world will even dare do this, surely victory is on my side "

At this, Kumbbakarna angrily said, 'O king the time for decision was already past the moment you abducted Janaki being bewitched with her beauty There was time for our decision before that Wise is that monarch who acts thoughtfully and never repents any deed done in indecent haste. In fact, it was highly wrong of you to carry one's wife by force If you but informed us before being engaged in that act certainly some remedial means could have been found out If any wrong act is done without any previous consultation then it becomes a source of trouble, like clarified butter oflered in an impure sacrifice. The monarch who has no sense of what is to be done before and what to be done after is devoid of any sense of polity, to speak the truth, who is so fickle. his enemies always remain on their alert for his weak moments though he might be exceedingly

powerful Oking! You have acted without thinking about the consequence. It is rather your good fortune that you have not been yet destroyed by Ram. I shall however help you in battle and fight against Indra Again Suryva Vayu Kuvera and Varuna whoever he might be I am huge as a mountain and if I rush with a bolt even Indra will be stricken with fear. Be comforted I shall kill Ram before he discharges a second arrow after the first. I shall confer victory on you and shall devour the Vanaras. Banish your fear eat drink and be merry and do what is good. After Rams death in my hand surely Janaki will be yours.

The Rakshasas were foolush and short sighted they submitted to Ravana with folded palms enough of arms and troops so we do not see any cause of remorse Thou hast conquered the Uragas of Bhoand captured Puspaka Ratha by defeating Kuvera the Yaksha king who resides in the Kailash mountain and takes pride for his friendship with the divine Lord Mahadeva The Danava king Maya in order to live in friendship with you has conferred on you his daughter Mondodari He is proud and mighty but thou hast humbled his pride in battle. You have sug dued the Naga king Vasuki Takshaka Shankha and Jati in the neather region. The Danavas known as the Kaikevas who are haughty for the boon they obtained from Gods and are invisible were defeated by you after a year s struggle and you learnt magic from The sons of Varuna are exceedingly powerful and they came to fight with their divisions of fourfold forces, but were defeated by you The might of Yama is like that of the ocean its mace is like fierce crocodiles and sharks, his nose like violent waves, his servants like snakes, fever is like fierceness of the sea you boldly plunged into that sea and prevented death body every Rakshasa is pleased with your There are innumerable formidable Kaha trivas and Ram cant be in any way superior to them

¹ Infantry cavalary fighters on elephant's back and those who fight on chariots.

and you conquered them all by your might Now, why should you bother seriously at all? Be comforted Indrajit alone will conquer the Vanara host He has obtained rare boon from Rudra' the God of gods, by performing an excellent sacrifice Once the heavenly hosts was chastised by this hero He took Indra as a prisoner of war, who was at last released at the request of Brahama, the Grand Sire of creation O king! Now commission Indrajit he will be able to achieve the object The present trouble has been caused by a common human being There is no special cause of anxiety, surely, Ram will meet with death at your hand

Then general Prahastha, dark like a cloud, said to Ravan with folded palms, "O king, what to speak of man I myself subdue the Suras, Asuras and the Gandharvas When we were indulging in pleasure and luxury from a sense of security, then Hanuman deceived us by entering the city. Now that villain will not escape punishment so long my life is in meJust order me I shall denude the world of all the Vanaras. I shall protect you from the fear of the Vanaras Rest assured nothing untoward will happento you for the crime of abducting Sita"

Then heroic Durmukha gently said, "O king we can never brook any defeat from the Vanaras, I shall save you from the Vanaras by destroying them all alone whether they enter the sea, or fly into the sky or hid themselves in the nether regions there is no escape from my hand"

Thereafter, warlike Vajradanstra angrilv broke forth taking up parigha weapon stained with blood and fat "O king? What accrues by killing poor Hanuman while Ram and Lakshman and Sngriva will remain untouched To speak the truth I shall alone dispense the Vanara host by this lance and slay those three villains My Liege! I have another thing to submit Victory attends him who is energetic and

¹ Mace

skilful. I am now speaking about that device You see the Rakshessa are adept in black art and mighty Let them assume human forms and appear before Ram and tell him distinctly O prince! Bharat has sent us for your help. On hearing this Ram will at once one at Lanka with his army. Then we shall attack him on half way and destroy his army by our weapons and shall shower on them arms and stones by stationing ourselves in the sky.

Thereupon Nikumbha son of Kumbha Karna observed with angry look Ye Rakshasas live in peace with our lord. I shall alone destroy the Vanaras along with Ram and Lakshman.

Then Valtadanstra said Remove your lethergy be up and doing about the achievement of your object I shall alone devour all the Vanaras Go and drink to your hearts fill I shall destroy the Vanaras this day

CHAPTER VIII

THE DEBATE.

Then heroic Prahastha after a moment's thought said O king i He must be a foolish person who does not drink which he finds within his reach after entering into a dense forest full of ferocious animals. Enjoy yourself with Janaki at ease, setting your feet on Rams head Behave like a cock and attack ber again and again. What fear is there after the gratification of your desire? If there arises any cause of anxiety at all you will be quite competent to ward that off The great heroes kumbhakarna and Indrajit can subdue even Indra

Equity magnanimity dissensions and punishment are the four means of accomplishing ones object, of these we adopt chastisement as our means. To be brief, our enemies will surely be vanquished by our prowess"

Than Ravan praised Prahastha and said, 'O, hero! Just listen to an incident of old Once upon a time, I saw a Nymph named Pejrker was going to Brahma the Grand Sire of creation She was bright like a burning flame At my sight, she hid berself in fear But I at once caught hold of her and made her naked After that she went to Brahma like a crumbled lotus Hearing of my conduct from her lips, Brahma uttered a curse. "Thou wicked soul! Henceforth if you apply force against any woman your head will sunder to pieces since then I am living in fear of that curse, that is why I do not employ force against Janaki My might is like that of the ocean and motion is like that of the wind Ram is quite ignorant of my prowess hence he is proceeding towards Lanka who dares to provoke a sleeping lion awaiting like Death in its den? Ram is advancing because he has not yet seen my arrows like dreadful unsubdued snakes As the sun robs the stars of their light so I shall rob him of all his prowess. Even thousand-eyed Indra and Varun cannot subdue me This city once belonged to Kuvera, I have occupied it by my own valour"

Then noble Vibhishan said to Ravan 'O chief of the Rakshasas I Janaki is like a dreadful snake, her body is like that of a snake, her thought is poison, her smile is like fangs and the five fingers of her palm is like five hoods! Why have you tied this fatal snake round your neck Before Lanka is besieged by the formidable Vanaras, restore Janaki to Ram, before the heads of the Rakshasas are lopped off by the sharp arrows of Ram, return Janaki to Ram, Surely, Kumbhakarna, Indrajit, Mahaparsthwa, Mahodars, Nikumbha, Kumbha and Alikaya wont be able to stand before Ram, you won't be able to save yourself if you take shelter of Surya, Vayu, Yama or Indra, or hid yourself in heaven or in the nether region"

At this, Prahastha remarked, "O hero! In battle

we are not afraid of the Yakshas Gandharvas why should we be afraid of Ram a human being?

Then plous Vibhishan said "Prahastha! What you Mahodar Kumbhakarna and the king have said about Ram will never be fulfilled like salvation in the -case of a sinner There is none amongst us who can slay Ram Is it possible to cross the ocean in a raft? Ram is virtuous and highly accomplished he is born of the Ikshaku line even the Gods are outwitted by him Prahastha ! You are boasting simply because Rams arrows have not yet pierced your heart. Rams shafts are absolutely fatal and like thunderbolt. How will you be able to stand the might of Ram To speak the truth you are enemies of Rayan in the guise of friends You are advising him thus simply for the destruction of the Rakshasa race Ravan is in the coils of a formidable serpent with thousand hoods. Just save him from that fatal snare He is about to be drowned in the sea of Ram's prowess just drag him up by his hlair. I have expressed my candid opinion without any fear and I ask you to return Janaki to Ram this will be good for the Rakshasas as well as for the king. He is a just counsellor who advising his master after properly ascertaining the prowess of the enemy and of their own

Then Indrajit hearing this speech of Vibbishan looking like the preceptor of the Gods and O uncle I Why do you say like a panick stricken fellow! Even he who is not born of the Rakshasa race could not speak like this could have acted like this Heroic valour might and energy of our family are not to be found only in you What to speak of the Rakshasas as whole any ordinaty person can slay those two princes then why do you frighten us thus? Indra is the king of the Gods and I have brought him down as a captive on earth and the Gods in fear dispersed in disorder at that sight I plucked the tusks of the heavenly elephant Airavata I am the terror of the Danavas and have humbled the pride of the Gods shall I then hearfard of these two men?

Then heroic Vibhishan said to spirited Indrajit, "My darling! You are yet a boy Your intellect has not yet been ripe and you have little knowledge about what to do and what not You are talking like this for your own destruction as being the son of Ravan, you are not preventing him from such a dangerous act You are his son only in name, rather an enemy in the guise of a friend You have been possessed by evil genius, you are young and rash, both you and he who has summoned you to this council will be destroyed by Ram Ram's arrows are quite death-like and can reduce the world into ashes Who will be able to stand them? O Rakshasa-chief! Go and pacify Ram by returning Janaki adorned with jewels let us live peacefully in Lanka"

Thereupon, evil-minded Ravan said harsh words to Vibhishan in anger It is better to live with an open enemy, or even with an angry serpent, but never with a secret enemy in the guise of a friend I am not ignorant of the (treacherous) nature of kinsmen, one-is delighted at the ruin of another. They hate him most who is the best amongst them, who is virtuous and might even be the pillar of the state, and if he be a hero they wait to pounce upon him in opportune moment, the hearts of these treacherous fellows are full of deceit and are really dreadful I shall now narrate what some elephants are said to have remarked at the sight of a man with a noose amongst the lotuses. The elephant said We are not so much afraid of fire weapons or noose as of our selfish kith and kin. It is they who tell others the ways of taking us captives Therefore kinsmen are to be feared most of all As milk is to be found in a cow. fickleness in a woman, and meditation in a Brahmin, so cause of fear lies in a kinsman. Bibhishan! Perhaps you can not bear that I am lord of immense riches, and the Vanquisher of my enemies over the three worlds, friendship with a villainous person is as unstable as a drop of water on the leaf of a lotus, it rains or thunders like an autumnal cloud, but can never being quite wet. As an elephent soils his

body after bath by blowing dute with his trunk to a villamous person uprovish his former love or affection. As a snake hairtily leaves the fliwer by sucking its honey so friendship with a villamous person quickly terminates and it is fruitless just as a been disappointed ever about a drop of honey however much it gnaws the I sitha flower. Shame unto you! Had it been any body clied would have at once cut off his head for talking like this.

Then truthful Vibhisnan hearing such hatsh expressions of his elder brother stood up with a mace in his hand alone with four Rakshasas and angrily said O king! You are my elder so respectable like father but you have no religious meight beu nte creatly mutaken do what you like but I shall not brook all these liersh expressions. I told you what was good for you only whose end is night he could be offended with my words. It is easy to speak what one delights to hear but it is rare who dates to speak an unpleasant thing but meant for good as well as he who can listen to them. How could I be indifferent about your distinction like that of a brilliant plant And could I indifferently look with my own eyes and you to be slain by the atrows of Ram. Even he who is a great hero and skilful in the use of arms crumbles like a bridge of sands at the approach of his doom. You are my superior please forgive me for what I have said for your own good and be mindful about your safety O king! I leave you now may you be happy without me O King I asked you to forbear for your own welfare I prevented and thwarted you for your good but that was quite unpalatable to you. To him whose end draws near the word of a true friend becomes. unpleasant and disagreeable "

CHAPTER IX

THE CONSULTATION.

After saying hard things to Ravan, noble Bibhishan instantly appeared before Ram and Lakshman He was shining like a lightning. The Vanaras spied him above the sky Bibhishan had four followers with him they were clad in excellent apparel and equipped with armour and weapons. Seeing those five Rakshasas from distance Sugriva became anxious, and pointing them to Hanuman and others said, Look there! An armed Rakshasa with four others are coming to be killed." As soon as the Vanaras heard those words they uprooted stones and trees and said, just order us we shall kill those rascals without delay. They will surely give up their ghosts."

Then Bibhishsh arrived at the northern shore of the sea. He was calm and fearless and appearing before Sugriva, said in a deep voice. There is a wicked Rakshasa named Rayan He is the chief of the Rakshasas and I am his youngest brother named Bibhishan, he has carried off Janaki from Janasthan by killing Now that poor lady is confined within his palace and is always guarded by hundreds of Rakshasis on all sides I repeatedly requested Ravan to return Janaki, but his doom being near he did not listen to well-meaning words as a dying man refuses to take He abused me and insulted me. Now having medicine abandoned my wife and children I have sought your Ram is the refuge of all, go and tell him that Bibhishan has come "

Then Sugriva hastily appeared before Ram and Lakshman and angrily said, "Some one from the enemies has unguardedly entered in the midst of our army. He will kill the Vanaras in opportune moment as Uluk destroyed the Vayasas We ought to be careful about our consultations and actions about ourselves and the enemy The Rakshasas are warlike and can assume different forms at will They do injury to others by

remaining cancealed and by adopting crooked policy so they should not believed. This new comer certainly is a spy of Ravan if he can once g t his admission here he will see discuss on amengst us or when we shall be off our guard from our sense of confidence in him this hereal fellow will help our destruction. We should collect friends and not enemies. The newcome sname is Bibbishan he is Ravan's younkest brother they are our enemies how can whelieve him? That fellow at the instruction of Ravan with four persons has sought your protection. It is proper to kill him now. When you will bak in his confidence le will destroy you so it is desirable to kill him by striking him violently. General Sugriva became silent after expressing his opinion thus in anger.

Thereupen noble Ramered to Hanuman and other Vanatas. You have heard the ree enable speech of Supriva which he has just now made about Bibbied an He who wants abiding prosperity he should give advice even to necomple hed friend. Now I want to know your opinions in this matter. Then the well wisher Vanatas raid to Ram. O hero! There is nothing unknown to you in the three worlds you are now speaking thus simply to honour us and out of your regard for friendship you are we and considerate and you have great confidence on your friends. Now let the wise consollors express their individual opinion before you.

Thereupon Angada remarked O hero I libbishan has come from the enemy's camp therefore there is much to be believed. Trencherous people conduct themselves deftly and they strike whenever any opportunity presents itself to them such a thing is dreadful. It is proper to not after considering pros and cons of everything. One should be sought for virtues and abandoned for vice. You should forsake Biblishan if you find any great fault in him or take him in if he possess some great virtue.

Then heroic Sharabha said "Immediately engage

spies to watch Bibhishan First let him be thoroughly tested by keen spies, then accept him"

Thereafter, wise Jamvuban after quoting the Shartras said Ravan is our mortal enemy and Bibhishan is his brother so there is much to fear

Then Mainda after deliberation said, 'Ram' Bibhishan is Ravan's brother, first ask him everything in gentle words. First test him and see whether he is wicked or not, then do what you intelligently decide to be done"

Then Hanuman versed in the shastras and chief of the counsellors said, "Ram 1 You are wise, intelligent and a speaker, even Vrihaspati, the preceptor of the Gods is no match for your eloquence Now I am telling you something, not being inspired by any ambition for eloquence, or vanity, but in course of duty I cannot approve of what has been advised by your ministers for testing Bibhishan in the first place no such thing is possible It is not possible to verify or test anybody without engaging him in something, but such sudden commission is not proper What has been said about setting spies on him, it is useless to employ any spies when a thing is quite palpable I have something to say about time and place which has been just now observed, just listen to me Bibhishan has arrived in right time and place Ravan is vicious, whereas you are virtuous, he is wicked, you are faultless and heroic That Bibhishan after examining these things has come to this place is quite becoming of him I have something to add after Mainda's suggestion for testing Bibhishan by spies, You see whenever any thing is asked, an intelligent person grows anxious Though some real truth may thus be gathered, but if the new comer be a friend or if he seeks happiness he will feel annoyed by such fruitless scrutiny. It is absolutely an unfounded assertion to say that an enemy's intention can be gathered by mere questioning him You yourself talk to him and gather his real intentions from his voice To speak the truth when Bibhishan gave his

introduction no trace of his wickedness could be detected even satisfied look was seen then bow could I subject him? He who is treacherous can not appear to be quite hail and cheerful Bibhishan's words were not in any way diplomatic then how could I suspect him? It is not at all easy to conceal one's real motives, they perforce reveal themselves. This action of heroic Bibhishan is not in any way unnatural Bibhishan after considering your warlike preparations, Rayan's vanity of power death of Vali cottonation of Sugriva has wisely come hither for throne. If we consider all these things, it is desirable to take him in Ram! You are wise! have said this noticing sincerity of Bibhashan now do what you think best.

Then Ram versed in the Shastras cheerfully observed "O Vanaras! You are my well wishers. I shall tell you somthing about Bibhishan You see Bibhishan has come as a friend even if some fault may be detected in him still I can not forsake him now It is not ignoble for the good to give shelter even to a bad man when he seeks protection.

Thereupon, Sugriva said with reasons. It is not at all proper to take him in whether he is good or bad who forsakes his brother in times of danger. And what guarantee is there that he will not desert us in peril."

There Ram after casting his look at the Vanatas with a smile said to Lakshmam. What friend Sugriva has observed can not be spoken unless one is well versed in the shastras and devotion to the aged but I know there are two kinds of reasonings one popular and the other subtle to account for the separation between brothers amongst the kings. I shall mention that now There are two kinds of enemies, ones is kinsman and the other ones neighbours those two commit mischief whenever they got any opportunity. Those who wish well are sought by the people, but sometimes they are discarded by the kings. Hearing this Bibhishan has come here what you have pointed out about the faults of taking in one's enemy has its other side too.

Bibhishan If the brothers live in amity, there may exist love between them or there will ensue quarrel and fight. Now Bibhishan has quarrelled with his brother hence he has come here, so it is proper to take him in everybody cannot be a brother like Bharat, nor a friend like you"

Then Sugriva with folded palms observed, "O hero! Bibhishan has been deputed by Ravan so he should be repressed. We shall be off our guard and then he will confer our ruin. It is for this that he has come here. He is Ravan's brother, so he should be killed with Ravan."

Then Ram said "Bibhishan may or may not be silly in mind but he wont be able to do me the least mischief, I can destory all the Rakshasas at ease I have heard that once a hunter previously killed the pigeon's, mate but seeing him taking shelter under that tree, the pigeon received him hospitably and gratified him with his own flesh' If a bird's attitude towards its enemy be such then how can a man like me behave otherwise? Let me tell you what has been sung by truthful Randu, the son of Maharshi Kanwa, He says that enemy if ever seeks protection with folded palms you should give him shelter It is the duty of the virtuous to protect his enemy be he coward or haughty if he take shelter being oppressed by another He commits a great sin who does not either through fear, or intentionally give shelter according to his might to him who seeks his protection, and he incurs ill-fame. If the person who has taken refuge is destroyed in presence of him then all the sins of refugee will be heaped upon the head of his protector Vanaras! All these evils occur when one forsakes him who asks for protection and it stands in the way of salvation Hence forth I shall act like Kandu and shall give him protection whoever will declare that he is mine. O Sugriva bring soon Ravan or Bibhishan, whoever he might be, I shall give shelter to him"

Still Sugriva said, "Ram! You are virtuous honest

and there is nothing to wonder that you will speak like this. Hanuman las examined him carefully and my mind too prophesies him to be truthful and pure Virtuous Biblishan is wis, let him come here and be friendly with us occupying the same position as we do

CHAPTER \

MULTING WITH BIDDINGS

Bibhishan thus being exceedingly delighted by the autonoes of Ram east his looks downward towards the earth and alighted from the sky with his four faithful followers. He bowed down to Ram and his followers did in their turn

Bibhtshan then said to Ram Ram! I am the youngest brother of Ravan he has in ulted me greatly. Thou are the shelter of all so I have sought the protection. I have renounced all the wealth and plea ures of Lanka, my life and happiness are at your disposal.

Thereupon Ram looked at Biblishan with eager eyes and said "Biblishan I Just tell me about the attength of the Rakshasas"

Biblishan and Oprince the Rakshasa king Rayan has been rendered indestructible by the boon of Brahma His second brother is Kumbhakarna he can be a worthy match of Indra on the field of battle I am the younge t Praliastha is the commander in-chief of Rayan he defeated Manibhadra on the Lailash mountain Indealit is his son. He fights by putting on impene trable armour gloves of cowhid for the protection of fingers and while engaged in fighting be would make himself quite invisible This hero by pleasing the God of fire would render him invisible and fight tertibly against the enemies host Mahodar Mahaparswer and Akampan are the commanders of Rayan Their michtis like their master a Ravan's crackfarmy will be about tens of billions. They live in Lanks and feed upon flesh and blood Ravan fought against other kings with

this army and none can stand his assault, even the Gods flee away in fear."

Having heard all these Ram weighed everything carefully in his mind and said "Bibbishan! I quite appreciate what you have said about Ravan's prowess But I tell you truly that I shall destroy Ravan with his sons and generals and shall invest the crown on you Then Ravan whether he enters the nether region and takes refuge under Brahma he will not escape with his life, I swear by my brothers I shall never return to Ayodhya without destroying him with his brood"

Then virtuous Bibhishan bowing to Ram said "I shall help you as much as it lie in me to destroy the Rakshasas and to conquer Lanka and I shall be henceforward enemy of Ravan"

Ram then embracing Bibhishan in great delight said to Lakshman 'Go and fetch water from the sea I have been greatly pleased with Bibhishan, appoint him as a king "

Then gentle Lakshman at the command of his elder brother brought water from the sea and performed the investiture ceremony to the throne of Lanka Vanaras, seeing Ram thus behaving nobly with Bibhishan chattered in joy, and praised Ram Then Sugriva and Hanuman said to Bibhishan, 'O Rakshasa-chief. just devise means by which we shall be able to cross the sea" Then pious Bibhishan said, Let Ram seek the help of the ocean The sons of Sagar opened this vast ocean, this Ram is a kinsman of the sea and the ocean will never be indifferent to Ram" Then Sugriva coming near Ram said, "Ram! It is Bibhishan's desire that you should approach the ocean1 to cross the sea." Hearing this Ram was greatly delighted at this good advice and with a cheerful face asked Sugriva and active Lakshman to arrange everything for his respect-ful reception and said. "This advice of Bibhishan appears to me to be very happy and proper. Sugriva is learned and you are also wise, do what you think best after consultation"

Thereupon Sugriva and Lakshman in resp ctful words observed "O worshipful lord! What pious Biblishan has advised is certainly favourable to us. Even Gols like Indra and otners can not reach Lanka without constructing a causeway over it so it is necessary to work according to Biblishan's instructions. It is improper to delay any further. Let us go and pray to the ocean. Ram then say on the seashfore and being seated on a kusha seat like a tongue of fire on the secrificial later.

CHAPTER XI

BRUKA B MESSAGE

Ravan had a spy named Shardula. Being command ed by his master he appeared on the sea she to reconnotine the sear my commanded by Sugriva on the other side of the sea. He returned in great haste to Ravan and said. O king! The Vanara and the Bhalluka hosts are vast like the sea. They are ndvancing towards Lanka. King Dasarath a sons Ram and Lik liman are exceedingly be autiful. They have nervived at the seashore for the rescue of Janak. The Vanara army has infested all quarters. It is necessary to ascertain their number. Send emissaries to achieve your work by policy.

Thereupon Ravan anxiously said to Shuka "Shuka I Go at once to Sugriva and tell him in sweet and gentle words Sugriva I You are born of toyal (amily You are the son of the Riksha king and thou art hetoic. You have nothing to gain or lose by heli ing Rom even if there is some question of gain I am too like your brother Though I have carried off Rams wite but what is that to you Go back to ki kindhya. Not to speak of the Vanaras and human beings, even the Gods and the Gandharvas cannot come to the city of Lanka".

Then Shuka assuming the form of a bird soon flew

to the sky, and after traversing a great distance approached Sugriva, and without getting down he delivered Ravan's message to Sugriva from above. The Vanaras seeing him thus talking from the sky, by a mighty spring caught hold of him to clip his wings and to kill, him by fist-blows and brought him down on earth. Thus being oppressed by the Vanaras Shuka, piteously cried out, "O Ram! It is not proper to kill an envoy forbid the Vanaras. That every one who without delivering his master's message gives out his own views deserves to be killed."

The virtuous Ram out of pity towards Shuka asked the Vanaras to desist, and the Vanaras let him off Shuka again got into the sky and said, "O King of the Kapis! Ravan is cruel and treacherous tell me what shall I say to him?"

Heroic Sugriva then replied in a bold tone. "Deliver this message to Ravan on behalf of me Rakshasa king, you are not my friend, nor dear to me. I have no reason to be kind to you, nor you are my helper in any way You are Ram's enemy and Ram will destroy you with all your kinsmen O Villain we shall destroy Lanka with all the Rakshasas There is is no escape from Ram's hand whether you hide yourself in heaven or in hell or even if you take shelter at the feet of Divine Lord Byomkesha. I find amongst the Rakshasas, Pishachas, Gandharvas or amongst the Gods that can save you The only proof of your valour is that you killed old bird Jatayu infirm with age If you boast of your prowess then why did you carry off Janaki in the absence of Ram and Lakshman who are irresistible Have you not yet understood that he will destroy you without fail " Then prince Angada said to Ram, "perhaps, he is not an emissary but a spy of Ravan has come here just to ascertain your strength. Whatever might be, capture him so that he may not go back to Lanka This is my view."

Thereupon, the Vanaras at once bound down-

Shuka Shuka began to cry helplessly and the Vanaras began to beat him hard Shuka being molested by the Vanaras cried Alas Ram! The Vanaras have plucked my feathers and are piercing my eyes. I was born at night and all my sins will visit your head.

Then Ram preventing the Vanaras said. He is an envoy so let him go

CHAPTER XIL

THE BPISODE OF THE SEA

Then Ram lay down on the Kusha grass on the sea shore facing the east with folded palms. At that time his arm served for his pillow formerly that arm was decorated with white and red sandal and various kinds of golden ornam nes it was repeatedly touched by the hands of his mothers adorned with pearls and gems and at night Janakis beautiful head rested on it that hand was like the Serpent king Takshiki lying on the stream of the Ganges. It was the protection of the sea curt earth it contributed to the sorrows of the enemies and to the delight of his friends. It was long like a bolt reached up to the kness and this hand gave away hundreds of cattle in charity Ram having made that right arm his pillow lay silently on the shore of the oc.an deliberating either he would achieve his object or dry up the sea.

Three nights passed Ram prayed to the ocean but still the God of the ocean did not appear. Then his anger was up and the ends of his eyes became red. Then addressing Lakshman close by Ram remarked "you see the God of the ocean has not appeared to me yet, how proud is he. Haughty people consider

¹ The bullet was, that if a person lost his life for no fault of his but at the connivance or in the presence of another whose protection the former had sought, all the imputities of the former will visit the latter for thus sin.

gentleness, forgiveness and sweet speech in good people as weakness, and are simply despised by them as signs of worthlessness. He who is haughty, wicked or unrighteous and who advertises his accomplishments, and he who punishes another without judging his guilt or innocence, is respected by the people! Lakshman! Fame, Victory and Reputation can not be won by gentleness, Now, it is necessary to display my prowess to the ocean. This day by my arrows, the fishes will lose their lives and their dead bodies will choke the waters of the sea. I shall this day cut in pieces the trunks of the water-elephants and dry up the sea with its Conches and Oysters. You see, the Ocean thinks me powerless because I am forgiving. It is certainly improper to forgive such a person. My boy!

Go fetch my bow and snake-like arrows I shall even now dry up the Occan and the Vanara host will march over its dried bed It is the abode of the Danavas I shall surely agitate it."

Saving this, heroic Ram took up his bow and arrow His eyes grew dilated with rage and he looked dreadful like the Doomsday fire, and after bending his bow discharged his shaft with a thundering boom, that seemed to shake the earth. As soon the shaft was discharged it burned with its own fire and in violent speed entered the sea. It heaved the ocean violently, thundering sounds were heard and the aquatic animals sea serpents were thrown up with great force, and the waves with sharks crocodiles heaved up like the Mandara hill and burst into whirling eddies. A terrible confusion fell on all

In the mean time, Lakskman holding Ram's bow, preventing him said "O worshipful lord! It is not proper for you to smite the ocean thus A man like you is never swayed by passion. Now, devise some means for the attainment of your goal" At that time; the heaveanly saints appearing in the sky began to dissuade Ram in loud voice.

Then Ram addressing the Ocean said! "I shall

dry up the sea with the nether to ion. Its waters will be give and dusts will tise from its hed. The Vanitas will cross it on for It is due to its vanity that it does not pay heed to me."

With the e-words. Ram fixed an arrow to his low and consecrated it with Brahma mantras. As soon as that arrow was drawn on the bow string the heaven and earth began to shake the planets began to revive in wrong directions the sky was covered with darkness thunder began to pealagain and lagain and heavy gale broke down trees. All the living beings shitcked in fear and invisible creatures filled the quarters with their crie. Many lay down in trembling limbs with fear. The sea overflowed its shores, but Ram was not at all moved by these.

In the mean time the Lord of the ocean appeared as the sun ris s on the Udaya hill. His colour was of emerald green he was adorned with ornaments he wore a neklace of gem and a wreath of flowers over his head and his eyes were expanded like the petals of a lotus. Like the Himalaya he was decked with the gems that grew in him. Waves brok in to eddles round him and he was surrounded by a cloud like mist Along with him there were the rivers Ganges and the Indus and many fire breathing snakes. Approaching Ram he said with folded palms after greeting him duly "Ram ! The earth air water sly and light being created by God follow the course of nature as appointed by the Creator Restles ness and fathomless depth are my two features I can not restrain my current on account of fear or from love of gain I shall bear by whatever means you ero s the sea and the aquatic animals will not molest the Vanaras in any mainer so long they cross the sea and for the smooth cros ind of all I shall remain as calm as a piece of land

Ram said O Ocean! My Brahms weapon is irrevocable now tell me where shall I discharge it?

Then Ocean looking at the weapon said Ram ! There is a place called Drumakulya just to my north fierce-looking robbers like the Abhirs live there, they are vicious, they drink my water and I can't bear their vicious touch. Discharge your Brahma weapon upon them

Thereupon, Ram discharged his dreadful shaft and where it fell it became a desert. Mother earth was greatly smitten by that arrow, and water from the nether region began to swell up continually through that rent caused by the Brahma weapon. That waterspring thenceforth came to be known as the Vranakupa, and water even gushed through it like that of the sea. At that time, a terrible sound like the rending of the earth was heard. That sound and the arrow dried up the water. Then Ram, powerful as a God bless that tract saying. Henceforth this tract will be healthy and beneficial for the animals, it will abound in fruits and roots. Flowers and milky and sweet scented things and various kinds of medicines will be found here in abundance. In fact, owing to the blessing of Ram, the desert tract became an excellent place.

Then the Ocean versed in all the shastras, said, "O noble one! Blessed Nala is the son of Viswakarma and by the grace of his father, he has attained proficiency in the art of construction. You too love him dearly. Now let him build a bridge over me and I shall bear it ungrudgingly. Like the heavenly architect, Viswakarma, he too is skilful in construction,"

Saying this, the God of Ocean disappeared from there

There heroic Nala standing up submitted to Ram, "O hero! The God of ocean has stated the truth. I have received boon from my father and for that can build a causeway over this vast sea. Now, it appears to me that punishment (force) is best suited for the achievement of one's object. It is not proper to be charitable or forgiving towards the ungrateful. You see the God of ocean disappeared in the depth

from fear Formerly on the Mandara hill my father Viswalarma said to my mother. O lady I your son in all reports will I like me I am Viswakarma's own beforten son and I am like him. Not being questioned before I did not peak anythin till now. I shall build a bridge over the sea let the Vanaras help me in this work even from this disk.

Then heroic Rom entired the Vaniras in Nalas s rvice. The Vanitas hue like mountains ele if ille entered the for t and brought lown his trees on the shore Gradually the shore becam filled with Sila Ast vakarna Dhasas Lamboos Lurana Ariunar Tilakas Tinahas Vilea Santaparna Lami karns Chura cish es and offer tree. The Vaniras uprented all the trees and brought them like the aprai el flag taffe f Indra Darimla creeper Cowere from he in face number. The his Vicaras plucked ha rocks and carry dehem with the help of machines. These trees and times leane burled in great fire into the sa the walers bear failfell alternately In fact, the via becam or ally curated by the builing of tones and tree int it Heroi Nila with the h lp of the Vinneas commine d building a bun ired Youana brile over the sea

CHAPTER NIII

THE CAUSIN AT

Then with the help of the Vanitas heroic Nilabegin to build the curewry length Sime of the Vinita to protect the bridge from curvature took up plumb line and necessity rod Some carried huge a los of stones one of which were dark green like clouds and some back as rocky. They began to build with trees and stones and all were animated with great enthusiasm and energy. Every

where the Vanaras were seen carrying huge blocks of stones and trees and there was a terrific din on account of continually throwing stones and trees into the sea. Every one was eager to display his skill and energy. Thus gradually, on the first day fourteen Yoyanas were built, on the second day, twenty Yoyanas, on the third day twenty-one Yoyanas, on the fourth day twenty-four Yoyanas on the fifth day twenty-three Yoyanas Thus Heroic Nala with great skill, like his father Viswa-karma, with the help of the Vanaras built a beautiful bridge to the other shore of the sea Then the long bridge shone like the milky-way in the sky

Then the denizens of heaven appeared in the sky to witness that wonderful bridge. The bridge built by Nala was ten Yoyanas wide and hundred Yoyanas long Every one looked at it with eyes wide with amazement

The Vanaras jumped in joy That wonderful bridge was well-built, broad, and wonderful to look at and it appeared like the boundary line of the vast ocean.

Then Bibhishan, with mace in his hand and with his four Counsellors guarded the southern end of the bridge so that the enemies might not cross the bridge. Then Sugriva said to Ram, "Get upon Hanuman's shoulders and Lakshman on the shoulders of Angada The sea is far-stretched and these two Vanaras, rangers of the sky, will carry you to the other shore

At the head of the army first proceeded Ram, Lakshman and heroic Sugriva. A vast host followed protecting the sides and the rear

Some of the Vanaras jumped into the sea, some went over the bridge and some flew above like birds, A deafening noise was produced by their march which became mingled with the thundering roars of the sea

Thus they gradually crossed the sea. The Kapichief, Sugriva, settled his army in that tract abounding in fruits and roots Then the Gods and the Asuras seeing this wonderful feat of Ram approached him and respectfully said "O King I May victory attend on thee May you rule for ever this earth bound by the seas.

Thus the Gods and saints began to praise Ram.

CHAPTER XIV

THE EVIL ONENS.

Then Ram seeing evil omens on all sides embracing heroic Lakshman said Oh my darling! Let us now take our rest by encomping in this tract a land abound ing in fruits and drinking water You see evil omen s presaging the destruction of good many people are to be found every where Dust storm is blowing There ss an incessant earth-quake and the peaks of the hills are fast trembling! The dark gray clouds with thundering noise raining blood. The evening looks dreadful and red like the red sandal paste Erruption is going on in the burning sun and ravenous birds and animals are piteously crying looking at the sun At night, the moon is not visible much-its rays are hot and its disc appears to be dark and red as if the moon has arisen for the destruction of the people The sun is intensely glaring its circumference seems to be red and a fierce blue spot is seen in the sun. The stars are enveloped in dust and vapour as if the Doomsday has come. You see crows vultures hawks are flying about hither and thither The jackals are howling presaging evils every where Lakshman i The earth will now be covered with the arms of the Vanaras and Rakshasas and their dead bodies, and drenched with their blood Let us to-day force our way with the Vanara hosts into Lanka—the city of Ravan"

Saying this Ram first proceeded towards Lanka holding a bown in his hand. Bibhishan Sugriya and others followed him with heroic toats The Vanaras frew determined for the destruction of the Rakhas ? At that time Ram was highly pleased with the patience and work of the Vanaras

CHAPTER XV

THE PREPARATION FOR FIGHT

Then Ram drew up his army in battle array

As the Autumnal night looks beautiful with the full moon so that vast post was graced by the presence of Ram. The earth shook and became highly oppressed by the vast Vanara hosts—stretching far and wide like the sea. At that time, great noise prevailed in Lanka, and trumpet and the sounds of the mridangas were continually heard. The Vanaras were greatly delighted at those sounds and uttered heroic yells in joy. The Rakshasas heard that thundering roats like the rumbling of distant clouds.

Then Ram seeing Lanka decked with flags began to think in a sorrowful mind "Alas! gazelleved Janaki is confined there like the star Rohini overshadowed by planets" Then heaving a deep sigh, Ram addressing Lakshman said. My boy! just see this city of Lanka kissing the sky, as if the heavenly architect Viswakarma from his imagination has built this city upon the high hill Seven storied building white as the fleecy clouds stand every where in the city Beautiful parks and gardens decorate the city. The birds are chirping in those beautiful gardens and the leaves of the trees with bees clung to them are gently waving in the breeze, and the cuckoos were echoing the words with their sweet notes

After this, Ram dividing his army according to the directions of the Shastras, said "Heroic Angada and Neela would remain in the middle with their armies Heroic Rishabha will protect the right flank of the army, and warlike Gandhamadan its left flank. And

¹ It reminds us of the sky-scrapers of New York,

I shall with Lakshman remain in the front Jamvuvan Sushena and Vegodarshi protect the centre and the Kapi-chief Sugriva will protect the reat as the sun protects the western side of the earth

Thus Ram established order amongst the Vanara army and it appeared like a vast cloud. The Vanaras in order to crumble Lanka into pieces began to fetch buge blocks of stones and trees.

Thereafter Ram addressing Sugriva said My friend! Our army has been divided according to the directions of the Shastrar now let loose the Rakshasa Shuka thereupon, Sugriva released Shuka at the command of Ram As soon as he was released Shuka instantly ran to R yan in fear

Then Ravan casting his look at him smilingly observed "Have your two wings been tied as it they have been torn off? Did you fall in the hands of the Vanaras?"

Then Shuka replied trembling with fear O King fo On arriving at the northern shore of the sea I submitted to Sugriva in sweet words all that you had said to me. But at my sight the Valuaras were greatly provoked and they wanted to clip my wings and slay me with fist blows. My lord I The Vanaras are by nature very haughty and irritable not to speak of vanquishing them it is even difficult to talk to them That great hero who has despatched warlike Viradha Kavandha and Khara to the realm of death that Ram along with Sugriva has come in the course of his search for Janaki. He has crossed the sea by building a bridge over it and he cares a fig for the Rakshasas. He is just waiting like a hero. Now the earth is covered with cloudlike Vanara and Bhalluka hosts. Peace between the Rakshasas and the Vanaras is as impossible as between the Suras and the Asuras. Those troops will soon reach the city wall. Either soon restore Sira or he ready for war "

Thereupon the Rakshasa king with eyes red with, anger as if burning everything with the fire of his-

wrath said. "If all the Gods and the Gandharvas stand against me, even if the Rakshasas be afraid to render any help to me, still I won't return Sita to Ram arrows will fly against Ram as intoxicated bees run towards the vernal flowers When shall I scorch Ram with my arrows discharged from the bow, like meteors burning down an elephant When shall I eclipse Ram by my presence, as the sun robs the planets of their light when it rises in the sky? My irresistible course is like the sea, and I am as strong as the wind, but Ram is ignorant of this, therefore he dares to fight against me Ram has not yet witnessed my arrows, like venomous snakes, so he has ventured to take up arms against me. Entering the arena of battle I shall play on my bow as upon a stringed musical instrument, the shaft is like the staff of a Vina, twang is its sound, cries of men are its music, Narach and the sound of Tala are like keeping of time What more shall I speak of my prowess? Even King of Gods, Indra, Varuna. 1 Yama and Kuvera can not vanguish me

CHAPTER XVI

THE SPYING

Then Ravan after calling his counsellers, Shuka and Saran said, 'You see, to build a bridge over the sea and for the Vanaras to cross the ocean seem quite incredible. The sea is vast, how it is possible to build a bridge over it? How can we believe it? However, it is necessary to ascertain the number of the enemytroop's. Both of you go in disguise and ascertain the number of the troops and their prowess. Who are the chiefs of the Vanara army who are the advisers of Ram and Sugriva? Who are in the vanguard and who are really heroic? Go, and ascertain the real prowess of Ram and Lakshman, the nature of their arms, and who is their Commander-in-Chief

¹ Neptune, Death and the God of wealth

Then Shuka and Saran assuming the forms of two Vanaras entered the camp of Ram s army. The Vanaras were quite formidable and countless they could not ascertain their number. At that time, the Vanara troops scribed themselves in lift caves and by the side of fountains. Many were already there many were coming many were seated and many were about to take their seats. There was dealining note all over Shuka and Saran watched everything in diggise

In the meantime Viblishin detected those two spies in disguire. He at once chight hold of them and produced them before Ram saying. These two persons are counsellers of Ravan named Shuka and Saran They have come in disguise from Lanka and they are spies."

Thereupon Shuka and Saran were greatly frightened and being despaired of their lives they submit ted to Ram in folded palm O hero! We have entered the camp at the command of Rayan.

Then Ram the beneficior of mankind smilingly said. If you have seen all the troops and have secretained their real nature if you have succeeded in carrying out the directions of your master you can safely go If you have still something to ascertain you may again go on with your spying or if you like Vibhishan himself will show you everything. Do not be afroid of your lives because you have been secured but you are unarmed besides you are envoys, it is improper to take your lives. Vibhishan I though they are spies and they have come to sow dissensions amongst us still let them go Go back and tell the Rakshasa king to display his prowess with his friends and f llowers in any manner he likes in the field of battle relying on which he stole my Janaki. I shall to-morrow morning infest Lanka with my arrows. As Indra hurls the thunder bolt against the Giants. I shall cast my anger against him."

Then Shuka and Saran uttering praise of virtuous Ram came back to Ravan and addressing him said. O Rakshasa King! Vibhishan took us before Ram to put us to death, but rigteous Ram set us free, when such four mighty persons like Ram Lakshman, Sugriva and Vibhishan have united together, not to speak of the Vanaras they themselves can uproot Lanka and replace it in its original site. Not to speak of other three persons, considering the image of Ram and the nature of his arms, he alone can reduce Lanka to ruins. The army that is protected by such heroes like Ram and Lakshman and by the Vanaras like Sugriva, can not be vanquished even by the Gods. O King! They are gladly waiting for battle, you should not quarrel with them rather should go and respectfully return Janaka to Ram,

CHAPTER XVII

RAVAN'S RESOLVE

Then Ravan, hearing everything from Saran's lips-said, "You see, even if the Gods, Gandharvas, and the Danavas attack me in a body, even if all the people get frightened, I shall not return Sita. You are extremely timid and have been greatly molested by the Vanaras, therefore you speak like this, and that is why restoring Sita to Ram seems advisable to you. But rell me who can conquer me?

Saying this in anger, Ravan with Shuka and Saranascended the lofty top of his snow-white palace for reconnoitering the Vanara army. In front of him stoods hills and forests and the wide expanse of the sea and its shore covered with the Vanara troops. Seeing that Vanara hosts, Ravan said to Saran, 'Tell me who are the chiefs amongst that army, who are really warlike who are forward and who are encouraging them indeverything? The counsel of which hero does Sugriva follow? What is their true prowess? Tell me everything in details."

Saran said, "O king! That hero who stands

facing Lanka and is repeatedly uttering heroic roats and thereby shaking the forests hills and Lanka with its walls and gates is the commander inchief of Sugriva his name is Neela Who is tall like a mountain peak who is patrolling swinging his arms to and fro who is vellow like the fillaments of a lotus who is emitting heroic yells in anger looking towards. Lanka and who is resounding all the quarters by lashing his tail repeatedly on the ground is Angada Sugriva, the king of the Kapis has installed him as helr apparent to the throne. He is like Vall and is dear to Sugriva Varuna fought for Indra so he will display his valour for Ram He is challenging you in a fight it is for his intelligence that Hanuman succeeded in gathering the whereabouts of langks he has arrived here to attack you with a number of Vanara hosts. In his rear is heroic Nels this Nala has built the bridge over the sea. The restive hero of silvery hue that you see at distance is Shweta. He wishes to destroy Lanka alone with his own troops Those residents of Chandan' who are roaring repeatedly are the followers of Shweta He is intelligent and famous Look how he has cheered up the army by drawing them in battle array There is general Kumud he rules over the woody Samrochana hill near the Gomati river. He whose long tail is covered with beautiful long hairs he is heroic Chanda he wants to reduce himself everything to ruins he who has long yellow locks and is looking with burning eyes towards Lanka and who always lives in the Vindhya mountain in the Krishna the Sahya and in the Sudarshana hill is the leader of army named Samrambha Look Thirty millions of formidable Vanaras have followed him for the destruction of Lanks. He who is thoroughly impartial amongst his troops and who is absolutely fearless and who in his anger casting a crooked look at Lanka is warlike Sharabha Look! How he is brandishing his tail! He resides in the beautiful Saleya mountain Forty laks of commanders named Vihara are at his command. That stalwart hero

¹ Perhaps the country abounded with Sandal woods.

towering over the Vanaras, like Indra amongst the Gods, and whose heroic roars are heard like the sounds of a trumpet is Panasa 1 His place of residence is the Parijata mountain Forty lakhs of commanders with their troops have gathered round him. He who is covering the sea beach with his vast host and is filled the air with noise like the second sea, is stalwart Vinata, tall as the Dardura mountain. This hero drink from the Vena's steam. He has sixty laks of troops There stands heroic Krathan! He is challenging you for a fight. His commanders are strong and warlike. and every one of them has his own troops He, who in pride of his prowess, does not take anybody into consideration is Gavaya. He is angrily advancing towards you Seventy lakhs commanders are under him. O Rakshasa king! There is no limit to the number of these commanders. They are highly powerful and formidable I shall mention to vou the commanders and the leaders who are ready display their utmost valour for Ram whose tail covered with fine hair, like the sun with rays and that which occasionally touches the ground

¹ In the original occurs a simile with reference to, Panasa "as a cloud over casts the sky"

It is difficult to be faithful to every word or expression of the original, there are many disjointed expressions, evidently coming from different hands, moreover there are repetitions of one and the samething again and again, which I have avoided as far as possible I don't mean any disrespect towards the Ramayan, and I have stated my views in my Introduction I (Vide pages from X IXI) shall be extremely sorry if any body thinks it profane some of the readers for their orthodox faith may take exception to one or two of my footnotes 'But Men of our time, to speak in Macaulay's language "cannot be perverted or converted by quartos." And in the present century every one is entitled to have his own views I have not however perverted the text by translating it according to my personal view but where necessary I have expressed my views in the footnote Now take a simple instance, the number of the Vanara troops spoken in this chapter is quite fabulous and it requires a great deal of credulity and a robust orthodoxy to take them to be literally true, but we believe it is but an instance of poetical hyperbole, a common feature of the ancient sanskrit poetry. May we be excused for such liberty of expressions (Translator)

is named Hara millions of cap ains are ready to pounce upon Lanka at his command with up-rooted Those warriors who look like a bank of dark clouds are the formidable Bhallukas they are innumerable like sands on the shore of the sea it is difficult to form a correct estimate of their prowess and valour live in tracts abounding in hills and rivers, Jamvuvan is their leader this hero is quite dreadful to look at, as the God Pariyanya and remains surrounded by the clouds so he is ever surrounded by the Bhallukas Jamvuvan lives in the Rikshyavan mountain and drinks from the stream of the Narmuda The name of his elder brother is Dhumra in aprearance he is after him but in prowers he is superior to him. He is gentle and submissive to his superior and heroic leader helped Indra greatly in the war between the Devasana and the Asuras and received his desired boon. His troops are countless climbing the hills they hurl huge stones as clouds. These troops have absolulety no fear of death. In cruelty they are like the Rakshasas and the Pishachas and their bodies covered with hairs. The warrior who is sometimes bounding from the ground is named Rambha He always lives God near and whose troops are innumerable is named Sannadan He is the grandstre of the Vanaras He rouches the peaks by his flanks and when he stands he is a Yoyana tall Amongst the quadrupeds there is none so beauti ful like him. Formerly there was a fierce fight between him and Indra the king of the God but he came out unbeaten. Look there stands kranthan begotten by Agni in the womb of a Gandharya woman to help the Gods in the war between the Gods and the Asuras. In prowess he is like Indra he resides in the Kailam mountain where kuvers enjoys black berries and which is worshipped by the kinnaras and is king of the mountains. He is attendant of your brother Kuver He is the leader of million Vanaras and wishes to destroy Lanka alone There stands heroic Pramaths, who roams on the bank of the Ganges

by frightening the elephants thinking of the former enmity between the monkeys and the elephants He lives in cave and is leader of the Vanaras He breaks down trees into pieces and obstructs the passage of the wild elephants. This great hero lives in a part of the Mandara hill named Ushirvija. Milleons of Vanaras follow him and they are all invincible That is Pramatha who looks like a cloud roaring in wrath There stands Gavaksha he is the king of the Golangulas. He has rendered great help in the construction of the bridge Formidable white mouthed Golangulas have surrounded him for the destruction of Lanka There stands the great hero, Keshari This great leader of the Vanaras lives in the beautiful Sumeru mountain, where plenty of flowers blossom, where the bees ever fly from flower to flower, round which hil the sun ever revolves whose rays crimson the animas and birds where there is plenty of honey, and whose peaks are never left by the saints. That hero is Shatavali. He lives in the Savarni Meru that stands in the midst of the sixty thousand golden hills. A vard uumber of white and yellow Vanaras have followet him They have formidable teeth like lions and quite irresistible like tigers. These Vanaras are fiery like fire and dreadful like venomous snakes, their tails are unduly long and bodies are huge like rocks roam like infuriated elephants their voice is deep like the rumbling of the clouds, their eyes are round and their colour is yellow. They are, as if, reducing Lanka to ashes Shatavalı is the leader of these Vanaras. For victory he worships the sun quite confident about his valour. He has staked his life for the attainment of Ram's object Besides these great warriors, there are Gavaksha, Gavaya, Nala, Neela, Gaja and others and each one of them has been followed by ten Kotis of Vanaras toops Besides them there are many warriors residing in Vindhya hill, it is difficult to ascertain their number. They are huge like mountains and can within an instant reduce the world into atoms and dusts

The Shuka said Oh king! The wateriors whom you see seared in the front. who are tall like the mountain-pines and strong like infuriated elephants are the followers of Sugrica the Lapi king They are the residents of hishkindhya These Vanaras quite formidable like the Gints and Dinava and can assume any shape or form at their will They fight with god-like valour in the field of battle milions in number and are born of the Gods and the Gandharvas That two God-like Vanaras are Mainda and Dvivida none is their match in strength and They pertook of nectar at the bidding of Brahma They think of reducing Lanks into tuins themselves alone The great hero that stands there like an infuriated elephant is Hanuman the son of the wind fed he can even smother the ocean by his He came to Lanka to gather information about Janaki He is beautiful and strong and can assume any form at his will. When he was a young boy he once wished to devour the newly tiren sun beine tem pted by its red colour "I shall catch the sun by cross ing three thousand Yoyanas since my hunger is not appeared by earthly fruits. Thus thinking he bounded up in the sky But the sun is beyond the reach of the Rakshasa and the holy saints and being unable to catch the sun he fell upon the Udaya mountain His check bone is very strong but having fallen from such a height upon the hard rock, one of his cheek bones has been broken since then he is known as Hanuman He is the eldest son of I eshari and is quick like the wind I know his history It is impossible to describe his valour or beauty. He set fire to Lanka Why the king does not recognise him? This hero can also reduce Lanks to ruins

By the side of Hanuman behold that lotus-eyed hero of green hue that is Ram He is Atlrath

¹ Atiratha means a great hero, perhaps the greatest. On the eve of the battle of hatukoherra, the great hero Bhishma classified the generals as Maharathh, Ardharathi etc. Atirathi etymologically means who alone can fight against desperate odds.

amongst the lkshwakus. His valour is well known. He never violates the dictates of religion, and he is foremost amongst those who are versed in the Vedas He is master of Brahma-weapons His shafts can pierce through the three worlds, the heaven, earth and the nether region. His wrath is like that of the God of death and his might like that of Indra have abducted his wife from Janasthan and he has come here for battle. That hero seated at his colour is like that of varnishedgold. right, whose whose chest is spacoius, eyes beautiful and looks curly and of deep blue hue is Lakshman He is engaged for doing good to his elder brother. He is skilled in polity and war. He is the foremost of the heroes, formidable and victorious. He is the right hand of Ram, as if his otherself He has staked his life: for Ram This hero alone can destroy the Rakhasa race. He who is seated to the left of Ram, surrounded by a few Rakshasa followers, is Vibhishah Ram has invested him with the kingship of Lanka He has come fight against you out of wrath. And whom you behold like a mountain, amongst the Vanaras is Sugriva, the king of the vanaras Like the Himalayas amongst mountains, he is foremost amongst the Vanaras in birth, rank, spirit, valour and fame. Impregnable Kishkindhya is his place of residence. In that hilly pass he lives with good many leaders of army. On his neck hangs a golden necklace with hundred lotuses That necklace is coveted by gods and man, and the Goddess of wealth is there Ram after slaying Vali has conferred that necklace the Vanara kingdom and queen Tara on Sugriva O king! Hundred! Lakhs make one Koti One lakh kotis make one Sankha, one lakh Sankha, make one Maha Sankha, one lakh Mahasankhas make one Vrinda, one Lakh Vrindas make one Mahavrinda, one lakh Maha Vrindas make one Padma, one lakh Padmas make one Mahapadmas one lakh Manapadmas make one Kharva, one lakh Kharvas make one Samudra, one lakh Samudra make, one

¹ One [akh, one hundred thousand 100,000

Mahogha Heron Sugriva with thousand Kotihundred Vrindas thousand Mishavrindas hundred Sannkhas thousand Mahavrinda hundred Padmis thousand Mahavadmis hundred Samudri and thousard Maho,hi Vanatras with heroic Vibhishan and counsellors has come for bittle. The Vanata arms are like burning planets just watch them and be careful about victory.

CHAPTER AVIII

PANA SENDS COMET FRIES

Rayan on the instructions of Shuka locked at the Vanara leaders heroic Lakshman Vibhishana Sugriya Hanuman Jamyuvan Sushena Kumuda Neelo Nala Gayo Gayaksha Sharabha Mainda Drivida and eren anxious. Great anger Smothered his breast H began to rebuke Shuka and Saran and they stood with down cast looks. Ray an then addressing them said "It is not proper for any servant or depen dent to speak anything unpleasant when his master is in trouble or in a state of fear You have not learnt the true import of policy in vain you did serve your superiors and the aced ones or it might be that once you learnt the true meaning of it but you have for gotten it now You are simply carrying the load of ignorance. It is my misfortune that I am surrounded by such counsellors. I am myself the ruler and good and evil of others depend upon my words. Aren t you afraid of your lives since you are saying all these things to me? A forest tree may not be consumed by forestfire but there is no escape of the guilty from the wrath of the king. You are praising the enemy and I forgive you at the recollection of your past services. So be off "

Then Shuka and Saran went out in shame wishing victory to Ravan

Ravan then asked Mahodar to summon some trust-worthy spies Mahodara sent for them at the command of the king and they soon appeared before Ravan with folded palms. They are cool and fearless.

Ravan addressing them said, "Go and watch actions of Ram Get information about the friends of Ram, who out of their love have come with him. Carefully ascertain how Ram sleeps, how he gets up and what he will do to-day"

Then those spies set out with Shardula as their head Secretly they found out Ram, and Lakshman Vibbishan detected them and captured them easily Sharduala was highly vicious and wicked Vibbishan handed over him alone to Ram. The Vanaras began to beat him Virtuos Ram released him out of pity. The spies panting from thrashing retarned to Ravan told him everything in details. Then Ravan, having learnt that Ram had at last arrived became anxious and said to Shardula "Your face has grown pale, tell me, had you been a victim to the enemy's wrath?"

Thereupon panick-striken Shardula replied, "O king! The Vanaras are quite formidable and Ram himself is their protector so it is difficult together any information through the spies We cannot even speak to them, how can we question them? about to ascertain secrets of the army the Rakshasa detected me, they dragged me out by showering upon mefist, kicks and blows They took me before Ram I was than bleeding from the beatings of the Vanaras and I entreated them with floded palms to desist. Ram. at this stage suddenly espied me and at once cried out 'Ah! Ah! What are you doing?' Thus saying he rescued me from the hands of the Vanaras having filled the sea with stones and shills has arrived with his army at the gates of Lanka He is advancing towards Lanka by forming Garura Vuha 1 He will

¹ A particular form of drawing the ermy in battle array. It means (in the original) that Ram draw up his forces in the form of a bird (eagle). It might be that it was something like the modern Banking movement.

soon reach the ramparts, so either return Sita or be prepared for fighting.

Hearing these words the Rakshasa King Ravana had in bin mind revolved a hundred things and asked, you have yourself seen the army now tell me who is related to whom? I shall decide my course of action after ascertaining their strength. Those who want to fight ought to discuss these things.

Then Shardula said O king! Sugriva is the son of Riksha king Jamvuvan is the son of Gadgada another son of Gadagada is Dhumra. Keshari is the son of Vrisbasti and Hanuman is son of Vavu begotten in Keshari's wife. This hero came and fought against the Rakshasas in Lanka. Sushena is the son of Dharma Dadhimuka is the son of swift Brahma he is like Death incarnate in the form of Vanara. Commanderin-chief Neela is the son of Agni, mighty prince Angada is the grandson of Indra. Mainda and Divrvida are the sons of Aswini. Gava, Gavaksha Gavaya Sharabha and Gandhamadan are the five sons of Death (Yama) the rest ten Kotis of Vanaras are the offsprings of the gods it is not easy to trace their genealogy. He who has slain Khara and Dushans that Ram is the son of king Dasharath. There is not a greater hero than he. It is he who slew Virdha and Kavandha. His accom plushments are manifold. He by his prowess destroyed all the Rakshasas of Janasthan Lakshman is like a tusker amongst the herd of wild elephants, even Indra cannot escape his arrows. Sweta and Jyotirmukha are the sons of Surjya, Hemkuta is the son of Varuna, Nala is the son of Viswakarma and Dudhara the son of Vasu. Your brother Vibhishari is the foremost of the Rakshasas, he is engaged in the welfare of Ram and has invaded Lanka. Oking! I have stated everything. They are now halting in the Suvela mountain. Now you are to decide what course of action is to be adopted."

CHAPTER XIX

THE ILLUSION

At this, Ravan grew extremely anxious and he summoned his counsellors. A deep consultation was held After discussing with his ministers, Ravan entered his palace. Then he called a sorcerer named Vidyujjibha. He asked Vidyujjibha to create by magic the head and bow of Ram, and he would delude Janaki with that

Thereupon, Bidyujjibha at once produced a magic head Ravan was exceedingly pleased at that sight he rewarded Vidyujjibha with ornaments and gold and he went with it to meet Janaki in the Asoka forest On arriving there he found Janaki seated on the ground and with pale and down cast look was thinking of Ram. Grim, Rakshasis were trying to console her

Ravan approached and haughtily broke forth in glee, "O Janaki I have been humouring you in every possible way, but for whom you are slighting my advances of love that Ram has been slain in battle. I have humbled your pride, I have outrooted your pillar of support, so be my wife for there is no other alternative. Ah, my silly girl! Give up your attachment for Ram What will you gain by thinking of him? He is dead Be thou mistress over my queens. You are of little virtue and in vain do you brag of your intelligence. You are hopeless. Now listen to the tale of the destruction of your husband like that of the formidable Vritrashura"

Ram, for my destruction, arrived at the sea shore, with the Vanara troops mobilised by Sugriva After the sunset he encamped his army on the northern side of the sea-beach. It was midnight everyone was happily asleep from exhaustion. In the mean time some of my spies entered into the enemy's camp. Then the Rakshasa army led by Prahastha destroyed the army close to Ram.

and Lakshman. They destroyed the troops with Pattisha. Parieha Chakre Rishthi Danda Kutamudgara Tomara Prasa, dushala At that time Ram was deep buried in sleep and in quick hand cut his head with a stroke of his sword. Vibhishan was running away but he has been captured by force. Lakshman has disappeared with the Vanara hosts Sugriva's neck has been broken Hanuman's cheek has been shattered and he has met with death at the hands of the Rakshasas Jamvus an was about to rise, but he has been cut into pieces just like a log of wood when Minda and Dvivida were gasping and crying in blood-stained bodies they cut down. Panasat is even rolling in dusts like the fruit of that name. Dadhimukha has been cut down by Naracha and is lying in the cave. Kumud has silently been laid low by arrows, and Angada after vomiting blood is lying prostrate The Vanara hosts being trampled by elephants and chariots have scattered like clouds. Some of them have run away being sticken with fear and somof them are about to dic. As the lion chases the elephants herds, the Rakhasa pursued the Vanaras. At that some so fell into the sea some hid themselves in the sky and some of the Vanaras along with the Bhallukas climbed the trees. The Rakshasas have destroyed all the Vanaras in the forest in the hills, and on the seabeach your husband, Ram, with his army has been destroved by the Rakshasa hosts.

With these words Ravan said to a Rakhasi Call that formidable Vidyujjibha that hero will fetch Ram s head from the field of battle.

Then Vidyujjibha came with the magic head and the bow and stood before Ravan with folded palms. Then Ravan said, "Vidyujjibha place Rams head before Janaki, so that she may see with her own eyes, may witness the miserable plight of her husband.

Vidyujibha throwing the beautiful head of Ram before Janaki hurried off from that place. Rayan too

threw down the shining bow saying "This is Ram's-head. Heroic prahastha after slaying human Ram at night has brought this bow and quiver of, Ram be my wife"

CHAPTE RXX

THE LAMENTATIONS OF JANAKI

Janakı with her own eyes saw Ram's head and his bow She also remembered Hanuman's words, that Sugriva had joined Ram for war It was Ram's colour his face, his hair, his bow, his eyes and his diadem of the head! She examined the head carefully She was overwhelmed with sorrow and began to abuse Kaikeyi saying. "Kaikevi! Your intentions have now been fulfilled, the heir of the Ikshwaku line has been destroyed You are quarrelsome therefore your line has come to end You sent Ram along with me in rags Tell me what wrong did he inflict on you?" Then Janaki fell trembling on the ground and became senseless and after regaining her consciousness She began to lament 'Alas! I am ruined O hero! What a wretched plight I have been reduced to Alas! I have become a widow What worse condition might befall a woman than widowhood? That widowhood has fallen to my lot You were of good character and I was devoted to you, but you have died before me 1 I am plunged into a ocean of grief, but alas who would have rescued me is dead Worshipful Kausalya is too much devoted to her son Astrologers used to say that you were to live long, but now I find their words to be false, you are so short-lived You were intelligent, but did your intelligence forsake you? Perhaps, it is due to evil moment. Time brings with it the consequence of our acts You were versed in polity, it is you knew how to avoid danger still I know not how could you die so untimely? Perhaps I am myself fatal night (death) that has brought about your destruc-

tion and my forced endurance. I am quite innocent, but you have embraced the earth by discarding me? I used to worship your gold plated bow everyday with sandal paste and flowers, but what an end it has met with ! You have certainly become united with your father Dasarath and your forefathers in heaven It is a great Virtue to fulfil the pledge of one's father and surely for that meritorious act, you have been transformed into a star in the firmament. You are virtuous, but you shouldn't have discarded your own family Royal master! I am your wife, but why are you not looking at me or speaking to me? At the time of marriage, you took the vow that you would perform all religious rites with me, just remember that and take this poor soul with you I know not for what offence of mine you have repaired to the next world. Alas! The auspiciously decorated body that I was wont to embrace, is surely now being torn by dogs and jackals. You had performed with great pomp Agnsstma and other sacri fices then why your body was not burned by sacrificial fire? Now afflicted Kausalya will find only Lakshman out of the three of exiled On her asking Lashman will surely tell of destruction of Vanara hosts in hands of the Rakshasas at night. Alas! Her heart will surely be broken hearing of your destruction and my confinement amongst the Rakshasas. I am extremely unboly it is for me that stainless hero. Ram after -crossing the ocean has been drowned in a ditch. married me through infatuation. I am a stain to my race. I am death in the form of his wife. Perhaps, I did not give anything in charity in my prior birth therefore I am lamenting even being the wife of hospitable Take me immediately to my dead Ram. Ravani husband and slay me over his corpse.

Just do a piece of good work by uniting the wife with her husband. Let my body be united with his. I shall follow him

I This does not allude to the "Sattee" rite which was at once a glory and a disgrace of Indian history. There is no reference on this

Thus, large-eyed Janaki began to lament bitterly at the sight of the severed head of Ram In the meantime the gate-keeper went near Ravan and after wishing him victory said with folded palms 'O royal Sir!

General Prahastha with the councellors is waiting for you I have been sent by him Though I have come in an inopportune moment, but still you will be pleased to forgive me, as a king There is some pressing business, kindly grant them an interview "

Thereupon, Ravan left the Asoka forest and without any loss of time appeared in the Assembly hall and held consultation with his ministers. And as soon as Ravan was gone, that magic head and the bow vanished in a moment.

Ravan after consultation asked his commanders to mobilise the troops by the call of trumpets, but not to disclose the real cause of their mobilisation

Thereupon, the royal messenger, mobilised the troops and informed Ravan of their arrival

CHAPTER XXI

SITA AND SARAMA

Sarama, the Rakshasa lady, was a dear friend of Janaki She found Janaki rolling in the dust, she was senseless with grief at the news of her husband's death Janaki was under the spell of the Rakshasi magic Sarama pitied at her wretched condition, raised her with affection, and consoling her said, "O Janaki! I have heard everything by remaining concealed in the forest I have also ascertained the cause of his hurried retreat by going out myself. You see, Ram has neither vice or indolence, nor he is too much addicted to sleep. The talk of fight during sleep is all false and it is not possible to slay Ram. As the gods are protected by Indra so the

horrible rite in the Ramayan, but on the contrary we find instances of widow remarriage

Vanaras are protected by Ram. It is impossible to kill them by weapons or stones his might is inconceivable and he is versed in polity. That victorious hero has not ben slain. Haughty Ravan is given to evil deeds and is eneimical to all living beings. That sorecer has deduced by his magic. Now all your sorrows will be over and your good luck is about to dawn. Let me give you a piece of good news, heroic Ram with Lakshman and the Vanara troops, has crossed the ocean and has encamped on the southern beach of the sea. His object bein secured and he is defended by his own valour. The Vanara hosts are guarding him. Just now Ravan sent emis artist there and they have brought the news of Rams artival. Ravan, at this news has been consulting with his counsellors.

In the meantime the deep roar of the army along with loud trumpet notes was heard. Then Sarama began to speak with sweet words. Listen to the deep trumpet call, like the rumbling of distant clouds, sum moning the troops for battle. Preparation for fight 18 going on. The elephants have been ready and horses have been voked to the chariots. Look there the cavalry is galloping with lances in their hands. As swift floods fall with thundering sound to the sea so the wonderful Rakshasa army is flooding through all highways and thoroughfares. As in summer the forest fire appears to shine in various hues so the various arms of the Rakshasas, shields and armours are glittering in various kinds of glare. The fourfold forces are ready for the war and are extremely restive. Just listen to the gong of the bells, the neighing of the horses, the rumbling sound of the chariot wheels, and to the loud noise of the army O Janaki I Your fate has been pro-pitiated and she is now favourable to you. Great panic has seized the Rakshams O lotus-cycd beauty ! Ram s prowess and valour can never be described As victorious Indra was united with Upendra so Ram has become united with his brother Lakshman When he will come here by conquering the enemies then I shall see you on his lap shedding tears of joy on his ample breast clasped

in a deep embrace and your desire fulfilled. You have been wearing this single biaid of hair reaching up to your thighs, but he will soon untie it. His countenance is beautiful like the rising full moon and you will shed big tears of joy at its sight. O Sister! Ram will shortly be happy by your union, and you too will be happy with the loving caresses of Ram like the green earth smiling with corns due to rains."

"O worshipful lady! Just pray to him who revolves round the Sumeru hill like a horse, the sun, who is the sole remover of all sufferings and sorrows of the created beings". As the clouds gladden the sun-burnt earth by pouring delightful rains, so Sarama revived grief-striken Janaki with her sweet words, and for rendering good services in opportune moments Sarama smilingly said, "My sister! I may secretly go and inform Ram about your welfare and come back without being detected When I shall soar along the unsupported sky then even the eagle won't be able to overtake me"

Then Janaki being somewhat assured told Sarama in sweet and gentle words, "Surely my sister, you can roam along the sky and earth as you list, but let me tell you what is proper for me Listen to me, if you really wish me good, and if you are anxious to do me some strvice, then go and please ascertain what Ravan is doing That villain is cruel and deeply skilled in dark magic, His magic has indeed stupefied me like wine. These grim Rakshasis are ever threatening and scolding me I have grown extremely anxious and sad in mind. Now go and find out if Ravan speaks anything in favour of my realease, and this shall I consider as the greatest favour done to me"

Thus saying Janaki began to cry Then Sarama wiped off the tears by the end of her cloth, and in gentle words said, "If you so desire, I shall immediately go to Ravan and come back soon with the news"

¹ The sun at the centre of the solar system is not only the source of light, but according to science, is the source of life, thus along with it, of all lovs

Then Sarama in disguise appeared before Ravan That villain was then holding consultation with his counsellors, and she heard everything. Having ascertained the real state of things she returned to the Asoka forest, and found Janaki like the Goddess of beauty! shorn of her lotus-seat. She was waiting for her Janaki on seeing Sarama returned embraced her affectionately and said with a trembling voice, Thear Sister! Take your seat tell me everything about the intentions of cruel Ravan

Thereupon, Sarama replied. My sister! I found the royal mother and the counsellors inducing Rayan in various ways to return you with honour to Ram The dowager queen said, My boy! Return Sita to Ram The wonderful feat he has done in Janasthan is enough warning for you. The crossing of the ocean by Hanuman his meeting with Janaki and the destruction of the Rakshasas are wonderful. Which man or Vanara can accomplish such a wonderful feat? Many are thus persuading Ravan but as the miser is ever unwilling to part with his money so he is most reluctant to give you up He will never surrender you unless he 15 killed in battle. He has thus resolved and in truth such a decision is meant for his death. Unless he is destroyed with all his family he will not give you up simply out of fear Ram will surely return with you to Ayodhya after compassing his destruction."

While Saroma and Janaki were talking thus deep trumpet notes were heard. The followers of Ravan got dispirited at the heroic roars of the Vanara troops.

CHAPTER XXII.

MALAYAVAN 8 SPESCH.

In the meantime, Ram advanced towards Lanka by resounding the quarters by loud trumpets and conch-

I Lakshmi means wealth, beauty and splendour.

shells Hearing those trumpet notes cruel Ravan, the oppressor of the world, thought for a moment then addressing his counsellors said, "I have heard all what you have said about Ram But I know you to be great heroes and I can't understand why you have thus lapsed into silence by thinking of Ram's prowess"

Then his maternal uncle, wise Malayavan said, "O king! The king who is versed in fourteen kinds of knowledge and who acts in conformity to law and customs attains prosperity and he is feared by his enemies. He alone thrives who concludes peace and in opportune moments and who ever declares war anxious to increase his resources. If the king be weaker than his enemy or even equal to him then peace should be concluded, but should fight when he is stronger than his foes. It is in no way advisable to slight one's enemy O king! Go and conclude peace with Ram return Janaki for whom he has declared war The Gandharvas and holy saints pray for his victory you should make peace with Ram You see, God, Brahma the Grand Sire of creation has created two things for the Gods and the Asuras that is virtue and vice Virtue is on the side of the noble Gods and vice on the side of the Asuras When the age of truth arrives then virtue triumphs over vice, but in the age of Sin, vice over virtue. O king! In the course of your career through the worlds you have trampled upon virtue, that is why the enemy is more powerful than you Now, vice like a dreadful python is going to devour the Rakshasas while virtue is strengthening their side. You are too addicted to worldly things and unruly, and once you tyrranised over the holy saints greatly. They are virtuous and are devoted to religious penance their prowess is unbearable like blazing fire. The Rakshasas fled away like clouds scattered by the summerwind when they chant the Vedic Mantras and offer oblations duly to the sacrificial fire The smoke rising from the sacrifices performed by the fire-like Rishis, when worshipping the God of fire, robs the Rakshasas of their strength and envelopes them in darkness. The severe AD HARLES

acts of religious penance that are performed by them in the famous places of pilgrimage, are now scalding the Rakashasas No doubt, on account of the blessings of Brahma you are invincible and indestructible by the Gods. Asuras and the Yakshas, but men. Vanaras and the Golangulas are of a different race. It is they who have been roaring gazing towards Lanka. Just look evil portents are everywhere to be found. The clouds pour forth blood with defeating thunders, the sky is covered with dusts. Horses, cattle and other beasts of burden are shedding tears, tackals and other ravenous animals are entering the gardens of Lanka with fierce howls The Mahakalas' appear in dreams and grin with their vellow teeth. Does steal away the offerings of worship. Asses are boon of cows mouses of mongoose! Tigers are pairing with cats does with swine, and the kinvaras and the Rakshasas with human beings. Yellow pigeons with red feet are fluttering about every whereat the bidding of death. Tame domestic parous being attacked by wild pugnaceous birds drop dead from their cages. Birds and animals are crying gazing at the sun. Every evening a black burning hideous figure with shaven head is seen in every house! O king! such evil portents are thus to be found everywhere. Heroic Ram is no ordinary human being. He must be a wonderful being who has succeeded in building a bridge over the sea perhaps he is Vishnu incarnate in human form. Go and conclude peace with him and decide your course of action after examining his achievements carefully"

Thus concluded Malyavan of excellent valour lapsed into silence after seeing something in Rayan's mind

CHAPTER XXIII

RAVAN'S ANGER

Ravan, whose doom was at hand, could not bear these well-meaning words of Malyavan He frowned at him and rolling his eyes in anger said "I have never heard such hard expressions which you have just now uttered for my supposed welfare, thinking my enemy as a formidable one Why do you consider him to be much formidable who is an ordinary being who has been disinherited by his father, who has been exiled into forest, and whose retine consists of the wild Vanaras 1 And why do you counsider him, who is the lord of all the Rakshasas, so weak? Perhaps, you are envious of me because I am a great hero, or it might be that you thus want to incite me to a fight? There must be some deep reason for speaking in this way Unless for the purpose of inciting me to a fight no prudent man will speak like this to his master Janaki is like the Goddess of beauty shorn of her lotus, I have secured her from the forest, why should I return her simply from any fear of Ram "Ram will be destroyed within a few days along with Lakshana Sugriva What has he to fear whom, even the Gods can not stand in battle? I shall rather break into two, but shall never bend This is my nature and it is not possible to overcome that nature. Though Ram has succeeded in building a bridge over the sea, but that is a pure accident and there is nothing to wonder at Ram has reached Lanka with his hosts, but I shall never desist so long there is life

At this, Malyavan greatly ashamed left the place with his permission

After this Ravan after consulting with his counsellors made arrangements for the defence of the city. He posted heroic Prahastha at the Eastern gate, Maha-

parshwa and Mahodara at the Southern gate wrand Indrajit at the Western gate and ithin after directing Shuka and Saran for pro-ecting the North in gate he at last decided to defend it hims. If He then ask I powerful Virupak ha to defend the centre of the city with a large number of troops

Thus making arrangements for the defene of the city Rayan whose end wa drawing night felt him

self much gratified

Then when ministers repaired to their places after wishing victory to him and after dismissing every one he entered his rich spacious palace



In the meantime Sugriva Hanuman Jamvuvan Vishishan Angada Lakaliman Siyarahlia Swandu Sushiena Mainda Dvivida Gaya Gavakshi kumad Nala, Panasa and others came near the enemy s in They said amongst themselver "There stands the city of Lanka even the Asuras, Uragas and the Gandharvas can not assail it Ravan himrelf resides in the city Let us now decide our course of action."

Thereupon Vibhishan spoke in chaste language O heroes! A little before this I sent Anala Panasi Sampati and Pramitt to Lanka. They reconnouted the movements of the enemys army in the disguise of birds and have come back after seeing their arrangements made for the defence of the city Ram I I shall now report to you what I have heard from them. Prahastla with a large army is defending the Eastern gate of the city Mahaparshwa and Mahodara the Southern gate and Indiajit the Western gate and a band of warriors

with various weapons are with him Ravan himself is anxiously defending the Northern gate, and a large Rakshasa army is with him Virupaksha with a body of of lancers is defending the centic. The enemy's army consists of ten thousand cavalry, hundred thousand elephants, and ten millions infantry. They are exceedingly powerful and formidable, and Ravan is proud of them. In times of war, each of the Rakshasa leader becomes surrounded by millions of Rakshasa."

Thus saying, Vibhishan pointed out the four ministers

Vibhishan resumed for the edification of Ram. "O Ram! When Ravan went to fight against Kuvera, sixty lakhs of Rakshasas went with him. In valour and prowess, they are mighty! Don't be frightened by this report. I want you to rise to the occasion. You can even subdue the Gods by your own valour. Draw up your army in battle array and slay Ravan in battle."

Thereupon, Ram being resolved for the destruction of the enemy directed "Let heroic Nala with a large number of troops challenge Prahastha at the Eastern gate Let Vali's son, Angada, attack Mahaparshwa and Mahodara at the Southern gate, Let Hanuman force his passage through the western gate. I shall myself with Lakshman besiege the Northern gate since Ravan is there and I am resolved to remove that tyrant from this world Let Sugriva, Jamvuvan and Vibhishan attack the centre Let this also be understood that no Vanara should assume the form of a human being, we two brothers, friend Vibhishan and these four counsellors will remain in human forms"

Intelligent Ram having made such arrangements for success, came out to ascend at the top of the beautiful Suvela hill, and the vast Vanara army advanced towards Lanka

Thereafter, Ram addressing Sugriva and wise Vibhi-

I In the original the above numbers indicate the number of the Generals 1 e ten thousand cavalry Generals.

shan said Let us now ascend the Suvela hill We shall pass our night here. Let us reconnoitre from this place, the city of Ravan who for his death has carried off my wife and who never cares for religion or morality

Thus raying Ram ascended the Suvela bill heroic Lakshman Sugiriva and Vibhishan with his counsellors followed him with bow in hands. On getting over the Suvela hill Ram found the city of Lanka, as if built on the air. It was encircled by an excellent, wall with high gates and the formidable black-skinned Rakshasas were defending the wall.

In the meantime, the sun went down reddening the western sky with its crimson rays and slowly the moon rose in the cast. Vibhishan then freeted Ram with affection Ram with Lakshman being surrounded by the leaders took rest on the summit of the Suvela hill during the night.

CHAPTER XXV

SUGRIVAS DARING

Next day the army leaders went to see the gardens, parks and forests of Lanks they were all spacious, beautiful and full of peaceful calm. The Vanaras were greatly surprised at that range of trees with soft coppery and bunches of flowers that stood at various places entwined with beautiful creepers. The green woods with sweet stented flowers and fruits appeared most suffer such that stood at various places be to the sight. It was beautiful like the heavenly garden of Nandan and the Cautravratha forest of the Gandharvas Five springs gushed at various points and all the splendour of the 'seasons seemed to be present there. Throatful music of many sweet singing birds, like the cuckoos were, being heard, the peacocks were dancing in the shade. The Vanaras in delight entered the woods and sweet breeze began to fan them with gentle breath

After that, a number of generals entered Lanka at the instruction of Sugriva The firm earth shook with their heroic treads, and beast and birds hid themselves in fear There stood the Trikuta hill kissing the sky It was covered with golden blossoms stretching hundred Yoyanas in length. Even birds could not reach its summit. Upon that high hill stood the beautiful city of Lanka twenty Yoyanas in length and ten Yoyanas in breadth. Its great wall made of gold and silver and its high city-gates were quite impressive in their beauty. It was a city of palaces and lofty towers. There the palace of Ravan high as the Kailasha peak, stood on a thousand pillars, blazing with gold and gems. It was the ornament of Lanka and thousands of Rakshas were guarding it day and night. Ram was greatly astonished at the sight of that prosperous Lanka rich and beautiful like a heavenly city.

Ram, then, ascended the Suvela hill and cast his looks around and saw on the summit of the Trikuta mountain the magnificent city of Lanka built by Viswakarma and found Ravan himself standing at the city gate.

On both sides of him were the insignia of royalty. He was being fanned with white chowris, a white umbrella was held over the head, he had red ornaments on his person and his breast bore the mark of a scar produced by the tusk of Airavata. He was dark like a blue cloud. His apparel was worked with gold, and his scarf was red like the blood of a hare. He looked like a cloud tinged by the evening rays of the sun

In the meantime, Sugriva at the sight of Ravan, stood up in great anger. His strength and courage doubled at this. He descended from the peak and in a bound arrived at the northern gate of Lanka and after look ng hard at Rrvan, spoke forth fearlessly "O, Rakshasa! I am friend and humble servant of Ram, the lord of all I am protected by his valour, you have no escape from my hands"

With these words Sugriva sprang upon Ravane

threw down the magnificent crown from his head and rushed against him

Thereupon Ravan said. In my absence you were possessor of a beautiful neck! but your neck immediately will be severed in my presence.

Saving this Rayan stood up in anger seized Sugriva forcibly and threw him down on the ground instantly bound up like a ball used in Kanduka and threw down Rayan on the ground. Both of them began to perspire both of them bled all over their bodies both of them choked each other by their tight embrace both stood like the Salmate and the Kinsuka tree. One beat the other sometimes with fists, sometimes with slaps and they repeatedly fell and rose up again. At last, both of them rolled on the ground. They stood up again they rolled into a ditch began to breathe heavily from exhaustion for a moment and reversed the fight. At times they siezed each other by their arms sometimes they paced up and down from violent wrath. They fought each other like two elephants or like two lions. They began to drag each other by their arms and again they fell on the ground and after rising from the ground they began to abuse each other and walked up and down in restlessness. Neither of the two felt exhausted or tired The two warriors like two infuriated elephants attacked each other and, warded off each, one sattack with their arms like trunks one tried to finish the other and one waited for the other as two angry cats sit facing each other over an article of food and one ready to spring over the other. They began to pace to and fro in various ways peculiar to wrestling.

¹ Sugriva-means possessor of a Agriva-without a neck.

² Kanduka—an ancient form of sport (which even the girls played) where a ball was thrown up and caught like a cricket ball. Nothing but ordinary wrestling.

¹ Mandal Vividhusthan, Gomutraka, Gati, Turyaka Gati, Vakragati, Warding, off, attacking, Abbidravan, Aplavan, Savigraha

Then Ravan tried to employ magic ² Victorious Sugriva understanding his motive sprang up in the sky Ravan stood there being unable to follow Sugriva. Thus victory was gained by Sugriva, Sugriva thus exhaushting Ravan returned to Ram with the velocity of wind Ram's eagerness for battle increased. At that time, Sugriva was greeted by beasts, birds and by the trees

CHAPTER XXVI,

RAM'S ADMONITION.

Then, Ram 'witnessing the signs of fighting all over the person of Sugriva, embraced him deeply and said, "My friend! You made this daring dash without consulting me, but such dare devil acts are not worthy of a king. O hero! You put myself, Vibhishan and the whole army in great anxiety. Please never do it again. You see, if any accident befall you, what will be the fate of my Janaki? What shall I do with Bharat, Satrughna, Lakshman and even with my ownself? O hero! Though I am fully aware of your valour, but still I decided about my death in your absence. Now, after destroying Ravan with his family, I shall instal Bharat on the throne of Ayodhya and Vibhishan on the throne of Lanka, and then give up my body"

Thereupon, Sugriva replied, "My friend I am fully conscious of my own prowess, how could I then check myself at the sight of Ravan, the abductor of your wife?"

Abasthan Paravritta Apavritta, Apadruta, Avapluta, Upauynasha. Various strategic movements, incidental to wrestling have been mentioned in the original

 $^{2~{\}rm Maya}$ is not magic properly speaking but something like hypnotism that produces illusion. It is also known as the Rakshasi Vidya

Then Ram after geeting Sugriva told Lakshman "My darling! Let us take shelter under the green woods abounding in feures and flimers and wait there after drawing the army in battle array Now I find on all sides dreadful omens foreboling de truction of the lives of good many Vanara Biallukis and Rakshasas. Look! How viol ntly the wind is blowing there are repeated shocks of earth quake and the hills are shaking and the clouds are raining blood. The evening is awe inspring and horribly red as if fire is being emitted from the sun and man nicious beasts and birds are howling looking at the sun. The mon at night appears to be extremely wane and surrounded by a black red circle as is seen on the eye of universal destruction. The sun is marked with a blue stain and is gire by a long, narrow red circle. There has been a deviation in the motion of the planets and stars. Crows and vultures fall upon the ground. All these presage a dark columity. Here the lackals cry. The field of the battle will be strewn with the carea ses of the Vanaras and the Ralashasas and will be muddy with blood. Let us soon enter Lanka with our Vanara Inste

Saying this heroic Ram soon desc nded from the hill He ordered the well-equipped Vanara army to eat forth in an auxicious hour And he followed them with a bow in his hand Sugriva Biblishan Hanuman Jamvuyan Neela and Lik limin fillowed his steps. They soon arrived at the gate of Linka Lanka was girt with a high wall. It was decorated with flags and furnished with high city,ates. The city was inaccessible even to the Gois.

The Vanaras at the command of Ram led the attack against the city Ravan was standing at the Northern gate like God Neptune in the midst of the sea! Rim and Likthman attacked the Eastern gate As the Demons guard the Nether regions so formidable Rakshasas guarded the city It was a terror to the weak.

General Neela with Mainda and Dvivida appeared before the Eastern gate Heroic Angada with Rishabha, Gaja, Gavaya and Gavaksha appeared atthe Southern gate, heroic Hanuman reached the Western gate, and Sugriva, Prajangha, Tarasha and other heroes attacked the centre Thirty six millions of Vanaras arrived at where stood Sugriva, the king of the Kapis. Noble Vibhishan and Lakshman placed hundred thousands of Vanaras at each gate at the command of Ram Sushena and Jamvuvan protected the rear of Ram by placing themselves behind a screen of trees The Vanaras endowed with sharp teeth like that of tigers got themselves ready for the fight with trees and stones Their visages were grim and their tails were distended with rage Many of them were stronger than hundreds of elephants put together Their movements were wonderful They appeared like locusts at the time of some great catastrophe of nature Still the Vanaras were pouring in The sky and the earth seemed to be covered by them Thusthe Vanaras surrounded the city of Lanka

The Rakshasas were greatly astonished at the sight of those cloud like Vanaras. The noise of the Vanara army filled the sky, like the thundering sound with which a dam gives way before the rush of the sea. The city of Lanka shook with its hills and forests. The Vanaras were under the protection of Ram and Lakshman and were invincible even of the Gods.

Thereafter, Ram held consultation with his counsellors. He was not ignorant of the time-honoured canons of polity, as friendship, sowing dissensions amongst the enemy. He thought that his object could not be attained except by chastisement. Then Ram understanding the intentions of Vibhishan, addressing Angada said, "O noble one! Go to Ravan and communicate my words to the Rakshasa-king. Tell him, that we have safely crossed the sea and have beseiged Lanka without any resistance and your doom is at hand From your haughtiness you have so long oppressed the Gods, Yakshas, Rishis, Apsaras, Nagas, Gandharvas, and

the Rakshas the pride of your getting boon from Brahma must be destroyed. Being smitten with the sorrow for losing my wife. I have encroached upon your door like D-ath If you fight against me you will attain the covered end of the Gods Maharshis and the royal saints. Now show your madic by which you abducted Janaki. If you donot seek my protection by returning Janaki to me destroy all the Rakshasas with my sharp arrows Pious Vibhishan is my protegee he will reign over Lanka without any thorns. You are vicious only the fools are on your side and you won t be able to enjoy wealth. If you fly over the three worlds in the form of a bird you will not escape from my hands I am speaking what is good for you. Perform the rites which are meant for salvation in the next world Your life is within my palm. Just look at Lanka to your heart's content for soon you will cease to look upon it.

At these words, formidable Angada started along the sky like a burning flame. He soon appeared before Ravan and found him engaged with his counsellors, Angada got down from the sky and stood before him like a pillar of fire and after introducing himself he reported all what Ram had said in the presence of all O Rakshasa king ! Said he, "I am an envoy of Ram the king of Avodhya and am the son of Vali the kapi chief. My name is Angada. Perhaps I am not unknown to you. Heroic Ram has asked you to come out and fight with him and to prove yourself a man and he will free the three worlds from all oppressions by destroying you with your friends and children You are a source of trouble to the Rishis, and an enemy of the Gods. Yakshas, Rakshasas and the Gandharves. Ram will send you to the ruins. If you do not return Janaki after bowing to his feet Vibhishan will be the lord of wealthy Lanka"

When Angada said these hard words. Ravan repeatedly asked his counsellors to capture Angada and out him to death. Thereupon, four formidable Rakshasas immediately siezed Angada Heroic Angada, in order to display his prowess before the Rakshasas, did not offer any resistance to his arrest and he at once jumped upon the roof with those four Rakshasas, like four flies sticking to him They being unable to bear that momentum of that spring, fell near Ravan Angada then attacked the lofty tower and broke that into pieces, as formerly the thunder-bolt of Indra crushed the peak of the Himalayas Angada then repeatedly sprang with heroic yells, giving out his name in pride Thus by afflicting the Rakshasas and by gratifying the Vanaras, Angada came back to Ram

Ravan was greatly enraged at the sight of his broken tower and heaved a deep sigh thinking that his doom was nigh

In the meantime, Ram desirous of victory, got ready for the battle Sushena, at the command of, Sugriva, with the clever Vanaras—capable of assuming different forms at will—like the moon surrounded by the stars, began to patrol at different gates to pick up all sorts of informations from there. The Vanara army extended up to the beach of the sea. The Rakshasas were greatly surprised and panic-stricken at the sight of the innumerable Vanara hosts. They even found the Vanaras over the city-wall. Loud noise filled the air and the Rakshasas equipped with arms began to patrol hither and thither

CHAPTER XXVII

THE GREAT SALLY.

The Rakshasas getting into Ravana's chamber said, "O king! Ram has besieged Lanka with ease" Ravan was greatly enraged at this news and hearing that arrangements for guarding the city had been doubled, got upon his palace. Ravan grew extremely anxious.

at the sight of the vast Vanara army For a long time he brooded over the matter and fixed his glance upon Ram and the Vanara bosts.

In the meantime Ram gradually advanced towards Lanka with his army He found Lanka well protected and casting his look upon the gay looking city he said within himself Alas! My gazelle-eyed Janaki is confined within its walls. She is lean with fasts and has made ground her bed. He was greatly pained with this thought and ordered for an immediate attack.

At soon as the signal for fight was given the Vanaras filled all quarters with their heroic vells Every one thought that he would be the first person to begin fight. Thinking this the Vanaras stood uprooting huge rocks and trees. At that time Ravan getting upon the roof of his palace watched the manouvres of the Vanara army Vanaras paid little heed to him and began to enter Lanka in great numbers batch after batch Those Vanaras of golden hue with red faces were resolved to do service to Ram. They proceeded with stones and trees in their hands and began to batter the city wall with them and even by The clear water of the ditches their fist blows. became soiled with weeds reads dusts and logs of wood They were formidable like infuriated elephants They rent the sky with their shouts Victory to Ram Victory to Lakshman Victory to Sudriva

Viravahu Sutvahu Anal and Panasa made a breach in the outer wall and watted at the spot. They pitched their camps in front of it. Warlike Kumud laid siege to the Eastern gate with ten thousand Vanaras. Heroic Panasa and Prasabha stood ready for their help. Swata vall attacked the Southern gate with twenty Kotis of Vanaras and Tarapati and Sushena with millions of Vanaras invaded the Western gate and Warlike Ram, Lakshman and Sugriva the Northern gate. Huge Golangula and formidable Gavaksha with millions of troops stood by Ram and his other flank was protected by Dhumra with millions of fierce Bhallukas. Heroic

Vibhishan holding a mace in his hand, with his four counsellors came near Ram Gaya, Gavaksha, Gavaya and Gandhamadan began to move hither and thither for the protection of the Vanara army.

Ravan was enraged at this and ordered his troops to get ready for the battle. As soon as they got that order a very great noise ensued. Thousands of conch shells blew out being filled with wind from the Rakshasas' mouth and everywhere yellow Bheris' like the moon, were being struck by golden sticks. The Rakshasas were bluish dark like the Shuka-birds' but with the white conch-shells attached to their mouths, they looked like banks of clouds with the cranes flying under them! Then they rushed out in great enthusiasm like

the surging waters of the sea

The Vanaras replied to that sound by their heroic yell. The earth and sky shook with trumpet notes and heroic roars, and the field of battle became resounded with the rumbling sound of the moving chariots, neighings of the horses and trumpets of the elephants the meantime, a fierce fight commenced between the two sides The Rakshasas, displaying their great prowess began to strike the Vanaras with their flaming Gadas, sharp Shulas, Shaktis and Parashus The huge-bodied Vanaras in their turn began to strike them with their nails, teeth, stones and logs of wood "Victory to Sugriva" rose the constant shouts from the Vanaras and "Victory to Ravan" repeatedly shouted the Each side displayed its valour Rakshasas were over the wall and Vanaras stood on The Rakashasas began to strike the Vanaras with Bhindipalas and Shulas The Vanaras in fury sprang up began to drag them down Severe struggle ensued between the parties, and field of battle became drenched with blood

¹ Bheri ordinarily means a trumpet, but trumpet is not struck but blown

² A kind of parrots, generally of green colour

I It is difficult, and in the most cases impossible, to identify these ancient weapons of war. So I have retained their orginal names

CHAPTER XXVIIL

THE GRBAT FIGHT.

Both sides became enraged at the sight of each other The Rakshasas rushed forth in their horses decorated with gold, their elephants incapable of being looked at like tongues of fire and in chariots glittering They were clad in beautiful armours like the sun and their deeds were quite thrilling Each one of The Vanaras prayed for Rayan's victory rushed forward to meet them and a fierce fight ensued. As Andhakashura in ancient times, fought against God Vyomkesha so Indrasit fought against Angada formidable Sampati battled against Prajangha Hanuman against Jamyumalı highly enraged against Satrughna heroic Gaja against Vibhishan against Nikumbha brave Neela Praghasa Lakshman against Virupa ksha Agniketu Rashmiketu, Mitraghna and Jajnakopa began to fight against Ram Vairamusthi against Maithda Ashaniprabha against Dvivida formidable Praspan against Nala and strong Sushens against Vidyunmali Blood flowed in stream from the bodies of both the Rakhasha and Vanara warriors-blood flowed like a stream their hairs for its weeds and the bodies for the floating logs of wood Heroic Indratit in great wrath hurled a mace against Angada as Indra hurls his thunder bolt. Angada at once took up that mace and hurling it back against him crimbed his golden chariot with its horses and the charioteer Prajangha pierced Sampati with three arrows Heroic Aswakarna killed Prajangha, Jamvumali from his chariot hurled a shakti against Hanuman's heart. Hanuman in anger jumped on his chariot and with one slap he destroyed him with his chariot Pratapan rushed towards Nala in great fury and pierced him with shafts by his quick hands. Nala at once plucked out his eyes and rendered him useless At that time, Sugriva killed warlike-Praghasa by the blow of a Saptaparna tree who was about to swallow the Vanaras Lakshman after smothering the grim-visaged Virupaksha with his arrows, laid him low with a single shaft. Agniketu, Rashmiketu, Shatrughna and Jajnakopa were molesting Ram, but Ram with his flaming arrows cut off their heads Vairamusthi was crushed by Mainda's beating. As the sun penetrates the clouds with his keen rays, so Nikumbha pierced Neela—dark as Collyrium dye Discharging a volley of arrows by his quick hands, he began to laugh in derision. Neela cut aff his head along with that of his charioteer, with the wheel of a chariot Dvivida hurled a stone against Ashaniprabha and the latter too began to smite the former with his thunder-bolt like arrows Dvivida being greatly enraged by it smote him with his chariot into atoms by a Sala tree Vidyunmali set up heroic roars after piercing Sushena with his gold plated arrows Sushena crushed his chariot into pieces by hurling a huge stone against it As soon as the chariot was gone, Vidyun-mali sprang on the ground with a mace in his hand. Sushena was greatly enraged at this and rushed towards him with a huge block of stone. In the meantime Vidyunmali struck Sushena by mace on the breast. Sushena, being unruffled by that blow, silently hurled that stone against him Vidyunmali at once dropped dead on the field of battle. Thus the Rakshasas were beaten by the Vanaras, as the Daityas were by the Gods in ancient times they were thus worsted at each step The battle field was soon covered with Bhallas Gadas Saktis, Tumaras, arrows, broken chariots and with the carcasses of the Rakshasa and Vanara soldiers Dogs and Jackals were running about and tearing the limbs of the dead warriors

The Rakshasas fainted at the smell of blood and then renewed their fight in greater fury and waited for the advent of night

¹ Possibly it means that the sight of so much blood flowing in streams upset the Rakshasas at first, but the Rakshasas were blood-thirsty, it is said!

CHAPTER XXIX.

THE NIGHT ATTACK.

At last the sun went down and the fatal night came Fierce fight ensued between the Vanaras and their born enemies, the Rakshasas. Intense darkness enveloped every thing and one killed the other saying you are a Vanara," or you are a Rakshasa dous shouts like Come on." Why do you run away The night was pitch dark and the nocrurnal air Rakshasas were blackskinned but they having worn golden armours shone like hills phosphorent The Rakshasas being overwhelmed with rage rushed towards the Vanaras and devoured them in progress. The Vanaras too in anger sprang upon their golden chariots voked with horses decorated with gold tore off their banners and their snake like flagstaffs with their sharp teeth They began to bite the elebh ants with their riders and thus harassed the Rakshasas thoroughly Ram Lakshman too with their snake like shafts destroyed a good number of the Rakahasas both visible and invisible Dusts raised by the hoofs of the horses and chariot wheels blinded the eves of warriors and filled the air-sounds of Bheri Mridanga Panava and of the conch shells with the clatter of arms rattling noise of the chariots neighing of the horses created a tremendous noise Here and there lay scattered the cornses of the Vanaras and Rakshamas. The battle field was literally cevered with dead bodies and various kinds of arms Every part of the field was drenched with blood and became impassable. In fact that night of slaughter was like the night of Destruction.

¹ Thus it has been described in the Illed that supernatural darkness once enveloped the field of Troy when neither friends nor foca, could be distinguished, then Ajaz prayed for light

The Rakshasas advanced towards Ram discharging a volley of arrows and they set up repeated shouts of war. Their cries sounded like the deep rumbling of the clouds that rise at the time of the universal Destruction Ram in quick hand discharged six flaming arrows against Jajnashatru. Mahaparshwa, Mahodara, Vajradansthra Shuka and Saran. They being penetrated through their armours, at once took to their heels. Ram lighted every quarter by his shafts The Rakshasas that were before him were destroyed like moths in fire. His gold plated arrows were discharged in all directions and the dark night with their glitter appeared like an Autumnal night lighted with glowworms! The night grew fearful with trumpet sounds and the yells of the Rakshasas That tremendous uproar was echoed and re-echoed from the caves of the Trikuta hill Dark, stalwart Golangulas began to devour the Rakshas

Here, Indrajit was fighting against Angada The chariot and horses and the charioteer of Indrajit were destroyed by Angada. With great difficulty Indrajit got down from the car and made good his escape. The Gods and the saints then greatly praised Angada for his heroic deeds. Ram and Lakshman too were immensely pleased. Every one was aware of Indrajit's prowess in battle, so every body was glad at his defeat. Sugriva, Vibhishan and other Vanaras repeatedly praised Angada for the deed.

Indrajit was greatly enraged at this defeat from Angada He was proud on account of the boon he had received from Brahma and also for his magical powers of being invisible to others. He then began to smite Ram and Lakshman with his sharp arrows and struck them with Naga-weapons. He was a subtle warrior and he overwhelmed the two brothers in no time. It was almost impossible to vanquish them in an open fight, so he had recourse to magic to overwhelm the two brothers in the presence of other warriors.

Ram then asked Sushena Neela Angada Sharabha Divivida Hanuman Saunprastha and Kummed to find out Indrajit. These leaders were greatly delighted at this command of Ram and uptroting huge trees they began to search for Indrajit in the Yungarajit began to stop those Vanaras in their courses by his heavenly arms. Those leaders of the army became deeply wounded by his Naracha weapons Indrajit was hidden in darkness like the sun behind a bank of clouds. None could find him out.

Indrajit, in anger began to smother Ram and Lakshman incessantly with Naga weapons. The two heroes received injuries all over their bodies and they began to bleed from their wounds. They looked like two kinsuka trees in blossoms. In the meantime Indrajit dark as Collyrium dye and with eyes having red ends rendering himself invisible and to Ram and Lakshman. You see, when at the time of fighting I render myself invisible then even Indra cannot find me out, not to speak of getting at me. I have already smitten you with my arrows I shall now send you to Death!

With these words he pierced Ram and Lakshman, with his arrows and began to roar in great delight Ram and Lakshman were bound by Nag pasha and they could not see anything. They were wounded all over their bodies and fell down like two flag staffs of Indra. They were profusely bleeding from their wounds and there was hardly an inch of their bodies unburt being struck on the heart first fell on the ground. The arrows of Indrajit were bright and transparent and covered the sky like dusts. Ram being struck with Naracha, Ardha Naracha Bhalla Anjalıka, Vatsadanta Sinha-danstm and Khura fell on the ground the bed of the heroes, having throwing off his bow being deprived of the bowstring. He could not even clutch his bow. At that sight Lakshman despared of the Itakshman was over whelmed with grief seeing Lotus-eyed Ram thus laying on the ground.

The Vanaras were greatly smitten with sorrow and began to shed tears by surrounding Ram on all sides.

CHAPTER XXX.

VICTORY OF INDRAJIT.

The Vanaias were greatly frightened at this Ram and Lakshman were tied up in Nagpasha and Sugriva and Vibhishan arrived at the spot, after them came Neela, Divida, Mainda, Kumud, Sushena, Angada, and and Lakshman were Ram with arrows, they were laying mert, bathed in blood, and their breath was gently blowing. The two great heroes lay prostrate like two golden staffs, and the captains shed tears surrounding their bodies Vibhishan and Sugriva were greatly smitten with sorrow, the Vanaras repeatedly cast their glances towards the sky, but Indrajit remained hidden by his magic so the Vibhishan was how-Vanaras could not find him out ever, conversant with magic and he could see Indrailit before him Heroism of Indrajit was unparalleled in battle and none was a match for him

Then spirited Indrajit seeing Ram and Lakshman lying on the ground, encouraging the Rakshas with pleasure, said, "You see, those who have destroyed Khara and Dushana have been slain by me They will never be able to sunder the tie of the "Nag-pasha' Even if all the gods and the Asuras unite togethe'r they won't be able to liberate them from this bondage On whose account, my father passed sad and anxious nights wit' out even taking to his bed, and out of whose fear the people of Lanka were restless like a stream in the rainy season, I have removed that cause of all anxiety and fear The prowess and valour have been rendered futile like the autumnal clouds"

With these words, Indrajit began to discharge his

arrows at the other Vanara leaders. He slict nine shafts against Nala and three again t Mainda and three nearner Dereida. He struck lamvusan with one arrow on the breat and Hanuman with ten attows. After striking Gavaksha and Sharabha with two arrows each he began to but his shafts in great vehemince against the lord of Golongulas and An ada. The hero after somthering the Vanata h toes he he fiery arrowat up such heroic roars that struck terro into the hearts of the Vanaras. He then addre una the Rakshass with a triumplant laugh raid "O hero of look at Ram and Lak 'iman, they are now laying less and merr

The Rak haras then round in pride of Indiants Se ing Ram and Lakshman laving listless on the ground the Rakslin is took them to be dead and repeatedly culogical Indrant for his valour Indratte thus rendering the Rakshasas Lappy and cheer ful entered the city again

Sugriva was greatly alarmed at the 1tht of numerous injuries on Ram and Lakshman His eyes ar wird with under and we twith this in orrow upon Vibhiushan said. Sugriva | Don't b. frightened Wire those tears. This is how fighting tak a place Victory is never attained at ca nor on every occasion Now if our luck be auspicious, these two heroes will soon recover their consciou ness. B a sured and I am too helpless just console m

With those words, Viblishan wiped off tears from Sugrivas eyes with his palm wet with water. Then he took up water in the cavity of his palm migneticed it with mantras, wa hed Sugriva's two eyes with that and said O king of the kapis I Restrain your sorrows. In times of such danger like this even too affection and love become the cause of one's ruin. Remove your sorrows that stand in the way of action. The Vanara troops have been greatly alarmed at this sight it is your duty to think of their welfare and to protect them so long Ram remains senseless. We shall be free from anxiety when Ram and Lakshman regam their consciousness. Such a thing is nothing to Ram, and from Lakshman's sight it is clear that he won't succumb. The beauty that is rare in a dead personhas not abandoned him. Sugriva be patient and encourage your troops. I too shall console the soldiers. Look what the Vanaras with their eyes dilated with fear are whispering to each other's ears. Let them cast off their fears like an used up garland."

Thus saying Vibhishan began to rally the Vanaratroops dispersed in various directions

In the meantime, sorcerer Indrajit entered Lanka with his army and appearing before his father, Ravan, said with joined palms, "Father! Ram and Lakshman have been destroyed"

Hearing this happy news, Ravan stood up and embraced Indrajit in joy. After smelling his head, Ravan asked Indrajit to speak every thing in details. Indrajit then described to Ravan how he had rendered Ram and Lakshman powerless under the bondage of the Nagpasha. Ravan was extremely delighted at this His fear of Ram was thus removed and greeted Indrajit again and again.

CHAPTER XXXI

GRIEF OF SITA

The Vanaras guarded Ram by surrounding his body Heroic Hanuman, Angada, Neela, Kumud, Panasa, Sushena Nalas Gaya, Gavaksha, Samprastha Rishabha, Shatavaii and Prithu guarded Ram with great care. A large number of troops stood there with uprooted trees They were casting their looks towards the sky hither and thither and at each rustling of a single blade of grass they thought that a Rakshasa was coming

Here Ravan after dismissing Indrajit in a cheer ful mind summoned the Rakshasis that kept watch over Sita. Trijata and other Rakshasis soon came at his bidding. Ravan then told them in joy. Rakshasis I Go and tell Janaki that Indrajit has destroyed Ram and Lakshman. Take her in the Puspaka chariot to have a sight of the two. For whose protection Janaki has haughtily spurned me so long that Ram along with Lakshman has been killed in the fight Now she has nothing to hope for or fear from Ram so she may freely and without any anxious hesitation may accept me. She can not but be mine."

Thereafter the Rakshasis appeared at the Asoka woods and with the Puipaka charior went near Sita Sita at that time was overwhelmed with the sorrow for her husband. The Rakshasis took her up in the chariot and proceeded with her along the different roads of Lanka By that time news of Ram and Lakshman a death spread from one city gate to

another

After this, Janaki with Trijsta arrived at the battle field. She found the Vannra troops routed and the Rakshasa merry with delight. She found the Vannra heroes cast down with sorrow sitting round the bodies of Ram and Lakshman who were lying unconscious on the ground. Their bodies bristled with arrows their armouts were pierced and cut and their bows and arrows lay at some distance from them. Janaki was upset at the sight of these two lotus-eyed heroes lying on the field of battle the bed of heroes—she began to lament bitterly

Alas! The attrologers used to tell me that I would be a mother and I would never be a widow Alack! Their predictions have now proved false. They told me that I would be the queen of a king who would be a great perfomer of sacrifices but that saying has proved false on account of Rama death. The words of those wise have come to nought for

they predicted that I would be the chief amongst the wives of the heroic kings. The auspicious marks that in the opinion of women, bring royal fortune as she who possesses them is installed on the throne along with her husband, as they said, are still present in my palms and feet! In fact, the inauspicious marks, that an unfortunate woman bears which predicts her widowhood are not at all present in me. But inspite of all auspicious signs everything has come to nought. The Samudrik' shastra tells us the sign of lotus in the palms and feet of a woman shall never be vain, but Ram being dead all shastras have been proved to be false hair is dark blue, fine and even, my eye-brows are joined with each other, my thigh are hairless and round My teeth are close set and firm, my forehead slightly raised, eyes, hands, legs, thighs and my ankles are symmetrical. My fingers are soft, symmetrical in their middle and marked with barley-corns in them Nails are round and my breasts are plump, hard and their nipples embedded in them. my navel in the middle is deep, its sides are raised and, my breast is high, my colour is bright as that of a jewel, the hair of my body is soft down-like and my smile is sweet and gentle From these signs gentle women called me auspicious Even the Brahmans versed in astrology use to tell me that I would be invested with crown along with a king of kings But all these have now proved to be false. Alas! These two brothers who freed Janasthan from its source of trouble, gathered my information, crossed the Sea, but succumbed to an insignificant thing! These two heroes acquired mastery over Varuna, Agneya, Aindra, and Brahmashira weapons Why could they not remember those

¹ An occult science that can predict one's nature and fortune from the palmistry

² After crossing the sea, says the poet, to be drowned in water collected in a small area like the impression left by a cow's hoof on the ground (Gospada)

arms at the time of the conflict? These two heroes are the shelter of the helpless."

"Alas I Indrajit has alain them simply through his magic and by remaining invisible. An enemy endowed even with the speed of thought could not escape from Ram in open fight. Nothing is too heavy or impossible for Time and death is irresistible or Ram and Lakshman would not have been thus destroyed. Now I do not grieve so much for them, or for my mother as for my mother-in law since she is ever thinking when she will see Ram coming back with Lakshman and Janaki from the exile in forest " Then Trijata seeing Janaki thus lamenting said "O worshipful lady! Do not be so overwhelmed with grief, your husband is alive Just hear me why I say Look at the expressions of the warriors. How eager and angry they are Had your husband their leader been dead they would not have looked like this nor this heavenly chariot would have carried you here. I assure you had Ram been dead, the Vanara troops could not have been so much devoid of anxiety By this time they would have been scattered like a boat without its helmsman infer that Ram and Lakshman have not been slain. O worshipful lady! By our conduct you have touched my heart and have become dear to me. Never did 1 assure you falsely on any former occasion nor do I hold out any false consolation to you. To speak the truth neither the gods nor the Asura nor Indra can destroy those two heroes. This is what I can assure you from their appearance Janaki ! This is the only thing to be wondered at, that they lie inert and senseless under the Nagpasha. Their beauty is still in them had they been dead their faces would surely have been distorted but their beauty remains untarnished. So do not grieve for them, banish your SOTTOW

I Thus we have in Romeo and Julier

[&]quot;-beauty's ensign yet

Hearing these from Trijata, Janaki like the daughter of a God, said with joined palms, "O Sister! May what you say prove to be true"

After that Janaki returned with Trijata in the swift Puspaka car She got down from the chariot and was conducted by the Rakshasis to the Asoka forest, where she began to think of Ram and Lakshman.

CHAPTER XXXII

GRIEF OF RAM

- Ram and Lakshman lay prostrate under the terrible Nagpasha. They were panting heavily like a snake and their bodies were besmeared with blood Sugriva and other Vanaras in sorrowful hearts surrounded the two brothers. Ram though was firmly tied down under the Nagpasha, still on account of his great physical strength first gained his consciousness and finding Lakshman lying prostrate with a painful countenance, began to lament, "Alas! What shall I do with Janaki when heroic Lakshman has thus fallen. What further necessity is there for life? I may find out, if I search the world for it, another woman like Janaki, but never a bother and a warrior like Lakshman If he be dead I shall certainly give up my life. If I return to Ajodhya without Lakshman how shall I console mother Sumitra shaking with grief, and how shall I break the news to Bharat and Shatrughana? Lakshman was my companion in exile, how can I now return home without him In fact, when Sumitra will take me to task for this I shall never be able to bear

Is crimson in thy lips and in thy cheeks.

And Death's pale flag is not advanced there,"

that. Therefore I shall give up my life on this spot Alas I Curse on me for me heroic Lakshman has died a miserable death Brother Lakshman I You used to console me in my sorrows and pain you are now lying senseless therefore you cannot greet me now though stricken with sorrow O hero! Thou hast fallen on the field where you yourself had destroyed a large number of Raksha as. Your body is bathed in blood it bristles with arrows stuck to it and thou art lain on a heap of shafts For this you look like a setting sun You have been pierced by arrows in vital parts and for this you are now mute But from your expression and look the pain of being struck is evident. You followed me in my exile and this day I shall follow you to the realm of Death Thou are affectionate towards your kinsmen and ever obedient to me, Now you had to suffer on account of the misdeed of this hemous self. I do not remember to have ever heard you using any hard expression towards me even in great anger. Your valour is quite for midable. You could discharge five hundred arrows at a stretch so your prowess is greater then that of Kartravirya Alas I He who could thwart even Indras blows by his acrows who was won't to lie on elegant beds is now tolling in the dust! I could not instal Vibhishan as ruler of the Rakshans therefore this false promise will scorch me for ever Sugriva! You have become weak on account of myself being overwhelmed with sorrow Now you will surely meet with defeat at Ravan's hands, so leave the place instantly Sugriva! Just cross back leave the place instantly Sugriva! Just cross once, the sea with Neels Angada Naia and with your troops and their telongings. You have accomplished a very arduous task. Riksha king Lord of the Golsangulas, Angada Mainda and Dvivida have also done great deeds. Heroic Keshari Sampati, Gaya Gavaksha Sharabha, Gaja and other Vansras have fought with great valour. These things have nodoubt, been a source of great delight to me but man can never overrule his fate You are my friend and virtuous. You have done what lay in your power, but that has been frustrated on account of my bad luck, O Vanaras! You have acted as friends. Now I ask you to go wherever you wish." Then the Vanaras began to shed tears hearing Ram lamenting thus. At that time, Vibhishan after encouraging the troops, was coming towards Ram with a mace in his hand. The Vanaras seeing that dark-skinned hero coming there all on a sudden took him for Indrajit and dispersed in different directions.

Then Sugriva said, 'Look, why the army have become so suddenly agitated, as a craft is tossed by a heavy gale"

Angada replied, "Don't you see that Ram and Lakshman are lying in blood being smitten with arrows?"

Sugriva said, "No that is not the reason, perhaps there is some other cause of it. Look there the troops with their eyes dilated with fear are running away throwing off their arms in panic-stricken face. They do not feel ashamed of this cowardly act. Noboby looks behind and in hurry they are trampling over the fallen ones."

In the meantime Vibhishan having arrived at there, wished victory to Ram and Sugriva Thereupon Sugriva addressing Jamvuvan said, "Noble Vibhishan has come The Vanaras took him for Indrajit and they are running away in fear Just assure them that it is noble Vibhishan that has come"

Then Jamvuvan by his assurance stopped them from flight and the Vanaras came back finding him to be Vibhishan. Vibhishan was greatly pained at the sight of Ram and Lakshman and having wiped their eyes with his hand with water, said, "These two heroes are great warriors, the Rakshasas have overcome them only by their subtle strategy.

They were engaged in a fair fight, but my nephew Indrajit is a cunning warrior and he has bound them in Nagpasha by his Rakshasi magic. Relying in their prowess I coveted to rule over the Rakshasas, now they are lying on the ground as if wairing for death My ambition is gone and the cruel desire of the abductor of Sita has now been fulfilled.

Then Sugriva embracing Vibhishan said My noble friend you are Virtuous you will surely occupy Lanka Ravan will never succeed These two brothers are worshippers of Garura' and they will soon recover their senses and destroy Ravan with his brood.

Sugriva after consoling Vibhishan, addressing his father in-law Sushena said, "O Arya! So long Ram and Lakahnan remein unconscious you return to Kishkindhya with them and other Vanaras, I shall myself destroy Ravan with his friends and sons and as Indra retrieve the glory of the gods so I shall recover Janak!"

Thereupon Sushena said, "My boy! Formerly I witnessed the fight between the gods and the Asuras, and in that the Danavas skilled in the use of arms, destroyed the gods by their demoniac magic. The preceptor of the gods—Vrhaspatt—treated with medicines and Mantras, the gods thus rendered senseless and wounded Let Sampati and Panasa santen to the Milky sea for those remedies. The name of that medicine is "Visalya Karani." It is heavenly and it grows on hills and that is not unknown to the Vanaras. Wherefrom rose nectar after the churning of the Ocean there are two mountains named Chandra and Drona, the medicine is obtainable at that place alone. Let Hanuman proceed there."

¹ Garure-(the eagle) is an enemy of the Nagae (the serpents) hence it means that they were tied down by smakes. Nagapasha means binding with smakes.

In the meantime, clouds overcast the sky and there were repeated thunders and lightning. Heavy gales began to blow and the hills began to shake, and the big traces of the islands began to fall into pieces, as if by the beatings of the wings. The huge pythons and snakes that resided in the Malaya mountain became restless and entered into the depths of the Ocean out of great fear.

Then, the Vanaras saw formidable Garura within a moment. At the sight of Garura the terrible snakes that bound Ram and Lakshman ran away in alarm. Then heroic Garura smoothed their moonlike faces with his palms. At his very touch their bruised faces regained their former loveliness. They regained their former grace, "strength, valour, energy, memory and intelligence.

Garura then raised the great hero and embraced. Ram with a gratified heart, said, "O hero! We have been rescued from a great danger through your kindness. I feel myself overjoyed at your sight, as I would have been at the sight of father. Dasarath and grandfather Aja. You are beautiful to look at and are adorned with heavenly ornaments and wear an excellent garland on your neck. Thou art clad in elegant apparel. Tell me who thou art?" Garura, with eyes expanded with delight, said, "Ram! I am your friend, my name is Garura. I have come here to help you in difficulty. The powerful Asuras, Indra, Gods, Gandharvas and the Vanaras could not deliver you from the bondage under which Indrajit kept you by the spell of magic. These serpents are terrible and are most obedient to Indrajit, and they, through magic, have assumed the form of arrows. Ram! You and victorious Lakshman are really fortunate. As soon as I had come to hear of this bondage, I came here to rescue you from that I have removed that bondage. Now, always be on alert.

¹ It should be claws if it be a bird

The Rakshasas by nature are cunning whereas you are quite simple so do not believe the Rakshasas in the battle field Be careful from this incident of Indrait."

Saying this Garura embracing Ram broke forth seven for your enemies, now allow me to depart. Don't be curious to know what is the cause of this fond affection between you and me. You will know everything when you will win the war. Only the aged and the young will survive your arrows and you will soon succeed in rescuing Janaki after destroying Ravan.

With these words Garura the king of birds wheeled round Ram and went along the sky with the speed of wind. Then the leaders finding Ram and Lakshman quite hale and hearty repeatedly lashed their tails and set up heroic roars. Miridangas were beaten trumpets, and conch-shells were blown. The Vanaras threw their arms up and roated in delight. Their roatings were heard like the rumbling of distant thunder clouds in rainy nights.

CHAPTER XXXIII

BAVAN S ANXIETY

Ravan hearing the shouts of the Vanaras, said in the presect of all "When the heroic yells of the Vanaras, like distant thunders are now heard certainly their has been some cause of their delight. They by their roars have even agitated the sea. Ram and Lakshman are hard fast in Nagasha still the Vanaras are moving in delight this has caused grave apprehension in my mind Go and soon find out the cause of this joy amongst the Vanaras."

Thereupon the Rakihasas burriedly issued forth at the command of Ravan and, ascending the city wall they found that Ram and Lakshman have been delivered from the Nagpasha and Sugriva is busily engaged in protecting the Vanara troops. At that sight the Rakshasas were greatly mortified, their faces grew pale and sid. Then they descended from the wall in fear and returning to Ravan Said. "O royal Sire! We found the two formidable warriors delivered from the bondage under which Indrajit kept them inert and powerless."

Ravan became anxious at this news, his face too grew dark and pale. He then said, "The arrow that Indrajit acquired through austere panance are irresistible like snakes and glittering like the sun. Indrajit felled those two enemies of mine with that arrow If it is true that they have been liberated from the bondage of those arrows, then, surely, there is danger to all the troops, Alas could that irresistible shaft be frustrated like this?"

Ravan then panted with great rage and addressing Dhumraksha said, 'O hero! Take a large number of soldiers with you and immediately advance to slay Ram and Lakshman in battle"

Thereupon, Dhumraksha went round Ravan and issued forth for battle and after crossing the gate of the palace, he said to the commander "I am going to fight, bring the army soon " Then the commander got the army ready for battle The Rakshasas surrounded Dhumraksha with their heroic roars. They were formidable Bells rang at their waists and had diffe-Those soldiers came out rent weapons in their hands thundering like the clouds, carrying various weapons, as Shula, Mudgara, Gida pattisha iron staffs, Mushala, Parigha, Bhindipala, Bhalla, noose and axe Some clad in armour got upon jewelled chariots decorated with staffs. some upon asses, some Thus the Rakshasa army issued forth like lions in their batches Heroic Dhumraksha got himself equipped and ascended a chariot drawn by asses with tiger-like and lion-like faces 1 He proceeded in great

l Tiger like and lion-like faces, of course, mean menacing looks Asses and mules for some purposes are still preferred to horses in military department

speed in his deep rumbling car towards the western gate there stood Hanuman with a smiling face. At that time the birds forbade him to advance and a huge vulture fell upon the crest of his cherior. Then other ravenous birds fell upon his chariot. A huge white decapitated corpse besmeared in blood fell before him. The clouds began to rain blood the wind began to hlow furously and the earth shook repeatedly. Dhumraksha became sad at the sight of these evil omens, and the warriors thit poceeded before him were also greatly stupified by these pottents.

The great warrior then advancing found the vast Vanara army like an angry ocean threatening with destruction protected by the provess of Ram

CHAPTER AXXIV

DRUMRAKSHA 8 FIGHT

The Vanaras seeing Dhumraksha advancing for a fight roared in delight of battle. Then a severe conflict ensued between the two sides. The Rakshasas began to scatter away and cut the Vanaras and the Vanaras too levelled the Rakshasas to the ground by the blows of trees. The Rakshasas in anger with their sharp weapons cut the Vanaras into pieces. The Vanuras became more furious at this and began to fight more bravely Their bodies were bleeding from the blows of the differnt weapons of the Rukshasas and they began to destroy the Rukshasas with their huge stones and trees. Gradually the filed of battle grew quite dreadful. The dauntless Vanaras began to strike the Rakshas with trees and stones and the blooddrinking Rakshasas began to vomit blood Some ones flank was torn some one was cut with teeth some one crumbled into atoms. Some one was slain with the flag staff and some with the sword slipped from his own hand and some by the chariot wheels. Soon the battle field became strewn with the carcases of elephants. horses their riders, Vanaras and of the Rakshasas The Vanaras by spring siezed the face of Rakshasas and tore them by their sharp nails. The countenances of the Rakshasas grew dark and they rushed forward to beat the Vanaras. The Vanaras too forcibly threw them on the ground and began to assault them with their kicks, fist-blows, with trees and fight them with their teeth-

Horoic Dhumraksha seeing the Rakshasas giving way commenced a terrible battle. Some of the Vanaras were hit with Prasa weapon and began to bleed, some fell on the ground being hit by clubs, some were destroyed by Parigha, Pattisha or by Bhindipal. Many ran away in fear from the enraged Rakshasas. Some one was pierced to the heart some was lying on his side, some had been forked by a trident and some one's intestines bulged out. Thus the horrible fight went on. Then the song of Death broke out in the battle-field-twang of the bow was its lyre, the gasping hiccough of the dying soldiers kept time with that music, and the trumpets of the elephants named Nadda served the purpose of the vocal music. Heroic Dhumraksha began to smother the vanaras thus at ease.

Thereafter, Hanuman seeing the Vanaras thus ovrcome by the arrows of the Rakshasas advanced towards Dhumraksha with a huge block of stone His eves grew more red from anger He was in his prowess like his father Hanuman aimed that huge stone against Dhumraksha, seeing that stone hurled against him jumped down from his chariot and stood on the ground with a club in his hand. That huge stone pulvarised his chariot into atoms Hanuman, then, began to beat the Rakshasas by uprooting a tree The Rakshasas fell on the ground with broken heads. In the meantime, Hanuman raised a huge stone and rushed towards Dhumraksha At this, Dhumraksha with a heroic roar advanced with a mace in hand and hurled it against Hanuman's head in great rage But that ironpiked mace proved futile Then Hanuman broke Dhumraksha's head with that stone. Dhumraksha at once fell prostrate on the ground like a mountain peak. The

Rakshasas were greatly alarmed at this and hied towards Lanks

Thus Hanumin destroyed the enemy and caused a river of blood to flow in the field of bittle. Hanumin at last got tired and the Vanaras began to praise him again and again.

CHAPTER XXXV

VAJRADAMSTRA

Ravan was greatly enrig d at the news of Dhum raksha's death and then addressing Vajradanstri said O hero! Just proceed with an army and kill my sworn enemy Ram with Sugriva and other Vanaras

Sorcerer Varradanstra immediately set out at this command of Rayan A large number of elephants. camels horses and assest followed him in that struggle Vairadanstra was adorned with excellent crown and arm places and he had a magnificent armout on his person. He got upon a golden chargot decorated with flags with bow and quiver in his hands. The infantry followed his car carrying with them Risthis Tomaras Musalas Bhindipalas Shaktis Pattishas, Chakras, bows, axe and mace. The Rakshusas were elegantly dressed and they marched like infuriated elephants and they in their march appeared like a mountain in motion ! Veteran fighters with Ankusha and Tomaras proceed ed on elephants. A large numb r of cavalry advanced mounted on fine chargers. At that time the advancing column of the Rakshasa troops looked like clouds of the rainy season charged with thunder and lightning. They then gradually arrived at the Southern gate where stood Angada In their march they met with several evil portents. Meteors fell from a cloudless sky lackals began to how fearfully emitting fire from their

Carrainly it refers to different classes of fighters, as on elephants back, houses back etc.

mouths, Soldiers began to stumble violently on the ground Inspite of these evil omens Vajradanstra in his eagerness for fight proceeded undisturbed towards the field of battle The Vanaras thus seeing the Rakshasas advancing towards them set up a heroic yell, filling all quarters with that sound

Then a fierce fight ensued between the formidable Vanaras and the Rakshasas The valiant warriors (on both sides) fell on the ground with their heads and limbs severed from their bodies. Some hurled against his rival various weapons having failed to overcome him by wrestling, or fought with hands long and firm as a bolt. The battle-field was soon filled with a terrible din with the noise of trumpets rumbling noise of the chariots twangs of the bow, sound of the conch-shells and beatings of Mridanga, Some threw down their arms and began to wrestle with his adversary. Some were slain by fist-blows, or being struck with trees, kicks or slaps. A number of Rakshasas were crushed by the stones hurled against them by the Vanaras

At that, heroic Vajradanstra to frighten the enemy began to roam about in the battle-field with Pasha in his hand. The powerful Rakshasas became quite restive and began to smother the Vanaras with their sharp weapons. Then, molested Hanuman flated up in rage, and energy. Angada began to strike the Rakshasas with uprooted trees, as the lion kills the small animals. The powerful Rakshasa soldiers fell on the field with broken heads like cut down trees. Then the battle field grew fearful from blood and dead bodies of both the parties. Here and there lay scattered arm pltaes, apparel, and umbrellas. At last, the Rakshasas became restless on account of Angad's prowess. At this the great warrior, Vajradanstra, became highly enraged and began to shower thunder-bolt like arrows upon the Vanaras. Other Rakshasa warriors also began to discharge volleys of deadly arrows from their chariots, The Vanaras in a body fought.

against them with stones and trees. The Rakshasas hurled various weapons against the vanaras Vanaras too hurled stones and trees against them. Then a fierce struggle ensued between the two parties. Heads were broken, legs and hands were cut, and the bartlefield became littered with dead bodies of both sides. Crows, vultures and other ravenous birds of prey fell upon the carcases and made a terrible noise by their clamour. Headless trunks to the terror of the timid, often rose from the field.

Afterwards the Rakshasas being struck with trees and stones ran away from the battle field. Again Vajradanstra in great wrath entered the Vanara line and began to create havoc amongst them with his acrows. The Vanaras being wounded by his shatp arrows dispersed before him in different directions and all ran to Angada in fear as the created beings approached Brahma the Lord of creation

Seeing that Angada cast an angry look upon Varradanstra, and Vajradanstra too scrutinised him with angry eves. Then a great battle raged between the two heroes, and they began to roam about the battle field like two infuriated elephants. Vajradanstra pierced Angada's heart with flaming arrox Angada became drenched with blood and he hurled a huge tree aiming at Vajradanstra, but the latter cut it down to pieces at ease.

Thereupon Angada took up a huge rock and threw it agaist Vajradanstra. Vajradanstra hurnedly got down from his chariot and patiently waited with a mace in hand and the chariot with the horses was crushed into pieces. Angada immediately hurled a huge tree on the head of Vajradanstra. Vajradanstra fainted at that blow and began to vomit blood After regaining consciousness, he struck Angada on the chest with his mace. These two warrior appeared like Mercury and Jupiter in the field of battle. Then the two heroes unweathed?

I In the original we have the blade made of Rishibha hide, and

and began to fight against each other with great fencing skill in the course of which they performed various kinds of wonderful movements. Both set up heroic loars being anxious for victory. Both were badly injured with sword thrusts and with their bleeding bodies, they looked like two Kinshuka trees that stood in their crimson blossoms. Both of them suddenly knelt down on the ground. Then Angada instantly got up like a molested serpent, and cut down Vajradanstra's head with his shalp sword. Rakshasas were greatly alarmed at Vajradanstra's death. Vajradanstra's head rolled on the dust and blood sprutted like jets of water. Rakshasas, thereupon, overwhelmed with fear, slowly retired towards Lanka with sorrowful hearts.

Here Angada was surrounded by the Vanaras for his victory and was thanked and honoured profusely for his heroic deed

CHAPTER XXXVI

AKAMPAN'S FIGHT

Ravan became furious at the news of Vajradanstra's death and addressing Prahsta who was standing by with joined palms, said, Prahasta! Let Akampana now proceed with the powerful Rashasas skilled in the art of war. This undaunted hero is the defender of the Rakshasa hosts and a great leader of the army in battle. He is most enthusiastic in war, and is always eager to perform what will bring forth good. Now, this great hero will destroy Ram, Lakshman, and Sugriva in battle."

At this commandment of the Rakshasa lord, the Rakshasa army got ready for the war. The grim looking troops with formidable arms issued forth from Lanka. The great, undaunted warrior was dark like a cloud, and voice was deep like the rumbling of a

the sword covered with a girdle of small linkling bells. Apparently it is a mistake. It refers to the hilt and the scabbard

cloud Him even the gods could not render nervous in the field of battle. That hero mounting on a golden chariot set forth with the Rakshasas in great anger for fiight. At that time, all on a sudden evil pottents of various kinds appeared on every side. The horses of Akampana suddenly grew weak, and their left eyes began to throb. The wind began to blow in violence and the ravenous beasts and birds of prey to howl. But that hon-like hero remained quite unmoved by them. The Vanaras, however waited with trees and stimes for the advent of the Rakshasas.

A fierce fight commenced Both the sides exerted their utmost for victory-one side for Ram and the other side for Ravan. They began to howl in anger and to fight with all their might Dusts raised by the trampling of the warriors covered the sky Nobody could discern his friend or foe. Only the heroic yells and the sound of their swift treads were being heard. Chariots, horses, flags, weapons, shields etc. could not at all be distinguished in that darkness. The Vanaras slew the Vanaras, and the Rakshasas in fury the Rakahasas for none could distinguish his friends from his foes. At last, the field of battle grew muddy with blood Both sides fought with trees, clubs maces, stones, Prashas, Parighas and Tomaras. The Vanaras struck the giant Rakshasas with their fistblows. The Rakshasas too being furious began to destroy the Vanaras with Prashas and Tomaras Akampana began to encourage the formidable Rakshams to fight. In the meantime the Vanaras forcibly snatched away the arms from the Rakshasas and began to destroy them with stones. Then heroic Nala, kumud and Mainda commenced a fierce fight in anger They slew a large number of Rakshasas by hurling trees and stones at them.

I Akampana means the "unmoved" perhaps something lika a permanent epithet to his name, as Sir Bedevere "the bold"

CHAPTER XXXVII

THE GREAT SALLY

Thereupon, Akampana became greatly enraged, and by twanging his bow he said to his charioteer. "Look there, the powerful Vanaras are destroying a large number of the Rakshasas They are standing with trees and stones at a short distance from this place, take me there swiftly They are very proud of their fighting capacity, I shall destroy them now It seems they will kill all the Rakshasas"

Then the charioteer drove the chariot according to the above directions of heroic Akampana. Akampana approached the Vanara hosts by discharging arrows from distance. The Vanaras, not to speak of fighting, could not stand before that hero. They ran away from the fight. Then Hanuman approached Akampana seeing the Vanaras thus dispersed in fear.

The Vanaras gathered round Hanuman and they became courageous by the presence of that great hero

Then, Akampana showered his arrows upon Hanuman like tropical rains. Hanuman without minding the shafts discharged against him, resolved to kill him at that time, and advanced towards him by skaking the earth by his heroic tread. Being fired up by his valour he began to roar repeatedly. Hethen grew quite formidable like a burning flame, and finding himself without any arms, uprooted a huge rock in great fury. That great hero began to whirl that huge stone in hand. And as Indra, in former times, rushed towards. Namuchi, with thunder bolt in his hand, so he rushed towards him in great speed.

Thereupon, Akampana seeing that huge rock aimed against him cut it into pieces with his cresent-shaped arrow from distance Hanuman grew furious at this and he uprooted a large Aswakarna tree in heroic pride and began to whirl it in battle-delight. Then he rushed towards Akampana with that tree in

great speed. Trees were broken by the violence of his speed. He began to destroy elephants horses, with their riders, chariots and the charioteers. The Rakshasas finding him like a second Denth run away in fear.

Then, Akampana seeing Hanuman approaching pierced him with fourteen shafts with a heroic roar Heroic Hanuman being struck with the Narachas and the Shakris looked like a peak abounding with trees! And he looked like a column of smokeless fitclike an Asoka tree in blossoms. Then that great hero uprooted a huge tree and crushed Akampana's head with one blow Akampana was instantly killed. At that sight the Rakshasas grew restless and aguated like trees at the time of carth quake. The Rakshasas were thus vanguished and they ran away in fear. Vanaras hotly pursued the Rakshasas, who repeatedly looked behind and rushed towards the city gate by trampling each other in great hurry.

When Akampana was thus slain by Hanuman the Vanaras praised the great hero for his mighty deed Hanuman being thus honoured showed his modesty to them. The Vanaras set heroic yells in britle-delight and resolved to destroy the remaining Rakshasa. As Vishnu looked formidable after the destruction of the great Asura Madhukaitabha, so Hanuman looked quite irresistible after the death of Akampana. Then the gods began to praise Ram Lakshmana Sugriva Hanuman and other Vanaras for their great heroic deeds.

CHAPTER XXXVIII

PRAUASTA S FIGHT

At the news of Akampana's death Ravan cast sorrowful glance towards his counsellors, then after a brief consultation with them Ravan after deciding the course of action issued forth to inspect the army He saw Lanka decorated with flags and banners,

guarded by large divisions of the Rakshasa army Then Ravan addressing General Prahasta said, "O hero! This city of Lanka has now been besieged by the enemy, there is no other way to relieve the city without fighting But excepting myself, Kumbhakarna, yourself, Indrajit and Nukumbha who else will undertake that task? Therefore, you soon proceed with a large number of troops for achieving victory. The Vanaras will suiely run away at your sight. The Vanaras are weak and unruly, and as the roars of lion are unbearable to the elephants, so they won't be able to stand your heroic yells. If they are thus rendered reluctant to fight, Ram and Lakshman will seek our shelter being deprived of help. O hero! In this battle, your death is uncertain, whereas your victory is certain. So you should fight, or tell me what is favourable or unfavourable in words that I have just now said to you."

Then Prahasta, as Sukracharya advised the king of the Asuras, said to Ravan "O king! We discussed this matter with wise counsellors before. Then there were differences of opinion amongst us. It was then decided that it would have been better to return Sita, or there would be war. Now, that war has began You have put me ever under obligation by bestowing on me wealth and honour, I shall do now what is good for you in this time of danger. I do not covet my life, nor my wife and children, nor wealth, I shall sacrifice my life for you in this war."

Then Prahasta addressing the Generals in front of him, said

"Soon get the whole army ready. This day the ravenous beasts and birds of the forest will be gratified with the flesh and blood of the enemy slain by my arrows"

Thereupon, the Generals got the army ready, and in a moment, the city of Lanka became restive with the movements of the formidable warriors. A terrific din filled all quarters. Some offered sacrifice to fire and

some bowed to the Brahmins. At that time the wind carried the scent of the sacrificial offering The troops pur on armours and garlands and stood ready for the march. Then they got upon their elephants and horses and after paying their lomage to Ravan gathered round Prahasta with bows in their hands Prahasta got upon an excellent chariot after greeting Ravan and blowing the trumpet. The chariot was furnished with various weapons it was voked with swift horses and was bright like the sun and the moon Its rumbling noise was deep like that of a cloud its charioteer was an expert. It was decorated with flags and festoon. That clariot having the "Surpent banner streaming over it and covered with golden net shone with splendour General Prahasia set forth in that charior accompanied by his vast army trumpets and Dundubhis sounded like the rumbling clouds. The sound of conchshells and of other musical instruments filled the air The Rakshasas preceded their General with heroic yell. Narantaka Kumbha hanu, Mahanada and Samunnata were the four advicers of Prahasta. They were grim-looking and huge bodied All these warriors proceeded along with Prahasta, Heroic Prahasta grim as Death with his army vast as the sea and strong as herds of elephants, crossed the Eastern gate. The none of his march mixed up with the heroic roars of the Rakshasas frightened the beasts and birds of Lanka Then various kinds of evil omens were visible Ravenous birds of prev began to fly under the sky and follow on the right side of the chariot. Fierce Jackals began to howl. Meteors began to fall in showers. Heavy gales began to blow. The stars and planets grew Clouds began to rain blood on Prahasta s chariot and his troops. A vulture sat upon the flag staff of Prahasta s car and by its cries it darkened Prahasta s * face.

¹ The reader will be pleased to note that in dealing with the battle of each Rakshasa General same things have been repeated again and again, so instead of repeating one and the same thing, we have summarised the repeated portions where it could be done without injuring the original pert.

The whip again and again slipped from the hand of the experienced charioteer, the beauty and splendour of that march were gone, and horses began to stumble on the ground. In the meantime the Vanaras seeing Prahasta advancing, went forward with trees and stones Some Vanaras plucked stones, while others giant trees Then a great noise ensued. The Vanaras and the Rak shas yelled in war-delight, and began to challenge one another

In the meantime, ill-fated Prahasta entered the Vanara line as a moth plunges into a burning flame

Then, Ram seeing Prahasta asked Vibhishan with a smiling face, "Rakshasa-chief! Who is that hero, that is coming with a large host of Rakshasas and how formidable is he?"

Vibhishan replied, "O hero! That warrior is the commander-in-chief of Ravan, his name is Prahasta One third of the army of Lanka has come with him He is warlike, skilled in arms, and his prowess is known all over"

After that the Vanaras got sight of Prahasta Prahasta is quite formidable and grim-looking Then a great uproar rose amongst the Vanaras and began to yell and threatened the Rakshasas coming near Prahasta The Rakshasas had various kinds of weapons in their hands. Some had swords, some Shaktis, some Rishtis some Shulas (spears), some arrows, some Prashas, some axes, and some bows They violently towards the Vanatas The Vanaras too advanced with huge trees, and stones As soon as the two sides drew near, a fierce fight ensued. The Vanaras hurled trees and stones Whereas the Rakshasas began to discharge volleys of arrows 1. The Vanaras killed a number of Rakshasas, and Rakshsas a large number of They cut and wounded one another with various weapons The heroic Rakshasas pierced the

I It is apparent from the above descriptions that the Rakshasas had a civilised mode of warfare, and they were far davanced in the use of arms

Vanaras with their arrows and the Vanaras crushed their enemies with stones and trees. Gradually the battle field was filled with the groans and heroic yells of the combatants. Both the sides were determined.

A number of Vanaras fell at the hands of Narantaka Kumbhahanu, Mahanada and Samunnata. Then Dvivida slew Narantaka with a stone Durmukha killed Samunnata with an uprooted tree Jamvuvan slew Mahanada with a stone and Kapi Pravira killed Kumbhahanu with a stone.

Thereupon Prahasta commenced a fearful fight. A mighty eddy was formed in the battle field by the constant motion of the troops. And there arose a deep sound like the rolling of the sea. Formidable warrior Prahasta, made the Vanaras reel under his blows By degrees, the field of battle became littered with dead bodies, and rivers of blood began to flow The field of battle grew beautiful like the forest in the advent of Summer and the whole place became impassable like a great river having the dead soldiers for its banks the broken weapons for the trees, the stream of blood for its water liver and spleens for its thick mud scarrered arms for its weeds, severed heads for its fishes. the blood-thirsty vultures, for its swans, the fat for its foam and the heroic yell for the sound of eddies ! That fearful river flowing towards the ocean of Death struck terror into the minds of the coward, but the brave crossed it with ease, as an elephant does a tank filled with full-blown lotuses

After that General Neela rushed against Prahasta, as the wind rushes forward to meet the cloud in great speed. Thereupon Prahasta advanced towards Neela and began to discharge his arrows incessantly at him Prahasta s shafts entered deep into Neelas body like cruel snakes into their holes. Then Neela struck Prahasta with a tree. Prahasta discharged a voiley of

¹ Perhaps profusion of blood has been likened to the crimson blossoms of summer hence the sum le though a very unlikely one.

arrows at Neela in anger Then Neela being unable to disarm villainous Prahasta, calmly bore the arrows, like a bull that with closed eyes bears the sudden outbreak of an autumnal rain

Then, Neela destroyed the horses of Prahasta by striking them with a Sala tree, and breaking his bow into two pieces set up heroic roars. Then Prahasta jumped from his chariot and rushed towards Neela with a fearful Mushala in his hand. Then the two formidable rivals looked like two infuriated elephants staring at each other for a fatal engagement. Both of them were furious and strong as lions, and both of them struggled for victory and both of them were eager for fame like Indra and Vritra Asura

Meanwhile, Prahasta with great difficulty struck. Neela with a Mushala. Neela was highly enraged at this and struck Prahasta on the heart with a tree Prahasta without paying any heed to that blow rushed forward with a Mushala Neela then picked up a huge stone and threw it against Piahasta's head Prahasta, at once gave up the ghost, and blood sprutted like a spring

On the death of formidable Prahasta, the Rakshasa army ran towards Lanka in great panic. As the water rushes forth when the dam gives in, so the army could not stay on the battle-field at the death of their general. All being dispirited and over-whelmed with sorrow entered Lanka. Deep sorrow made them mute

Here Neela in delight of victory approached Ram and Lakshman At that time, every one praised him for his heroic deed

CHAPTER XXXIX

DEITHOIS & A AVAN

Then the Rakshasas appearing before Ravan informed him of Prahsta s death. Ravan was greatly ove-whelmed with sorrow and rage at this news. Ravan then addressing them said. Hear me, O Rakshasas! We should no more slight those enemies who have slain my General Prahasta the destroyer of the heavenly hosts. I shall therefore myself now take the field. As fire burns the wood so I shall reduce. Ram Lakshman and the Vannas to ashes.

Thus saying Ravan got upon his chariot, black as cinder and yoked with noble steeds. Conch shells, trumpets and panavas were blown. The Rakshasa warriots began to brag of their prowess. The Rakshasa king honouted and worshipped by his people imme diately set forth for battle. Being surrounded by the grim-looking Rakshasa—huge as shining mountains—with burning eyes, Ravan looked like God Rulfa surrounded by his goblins and genii On coming out, Ravan found the Vanara army—vast as the sea—waiting for the fight with trees and stonds in their hands.

Then mighty Ram formidable like the king of the serpents seeing that powerful Rakshara houst questioned Vibhishan O Rakshara chief! Whose army is that who are equipped with swords, lances Prasha and various other weapons? They are mounted upon huge elephants like the Mandara hills and are carrying flags and royal umbrellas amongst them? Noble Vibhishan replied O king! That hero who is seared upon an elephant whose face is red like the morning sun and who by the weight of his body has rendered the head of his elephant shaky is Akampana.

I He must be a different person from the warrior whose death has already been described.

The hero who in his chariot is twanging the bow-like the rain-bow-and whose flag bears the ensign of a lion, he is the foremost of the Rakshasas, his name is Indrajit He who is tall like the Vindhya, Asta and Mahendra hill and who is drawing constantly a big bow is heroic Atikaya. He whose eyes are red like the morning sun and who is setting up a heroic yell seated upon an elephant with tinkling bells attached to its neck is Mahodara He who is red like an evening cloud and is riding a bright charger adorned with gold, and who is carrying the glittering Pasha arm in his hand is swift Pishacha He who is coming with impet-uous speed riding on a beautiful bull holding a sharp lance like lightning, is famous Trishira That dark skinned hero whose chest is expansive and high whose flag bears the ensign of a Snake, and who is repeatedly drawing his bow, is Kumbha He who is advancing a jewelled Parigha weapon and whose heroic feats are quite amazing, is heroic Nikumbha And he who is seated in bright chariot decorated with flags, and furnished with various kinds of weapons is Narantak And he who is the vanquisher of the pride of the gods and who is surrounded by grim visaged Rakshasas, like God Rudra by his ghastly crews, and over whose head stands the moon-like white umbrella with thin spokes, is Ravan, the king of the Rakshasas Look what a beautiful diadem adorns his head and jewelled ear-rings in his ears! He is formidable in statute like the Himalayas or the Vindhya hill, He has humbled the pride of Indra and the king of death. He is vigorous like the sun"

Thereupon, Ram said, "Ah! How mighty is this Rakshasa king, Ravan! He, by his own lusture, has rendered himself quite incapable of being gazed upon In fact, his whole person is surrounded by a halo of energy like light, so I could not survey his real form. His physique is more splendid than that of the gods and the Gandharvas. His followers too are stalwart and equipped with sharp weapons. Ravan being surrounded by these grim-looking

follow rs looks like the king of death surounded by the ghosts. It is my good luck that he has come within my view. I shall now wreak my anger on him for abducting my Sita." With these words Ram stood up how in his hand.

In the meantime Rayan addresing the mighty Rakshasas said "Go inside the city and live three without any anxiety or fear Guard the city gates and the high ways. You have come in a body with me if the Vanaras come to know of it they will surely enter the empty city."

His counsellors then proceeded to their destina-

After that as an elephant enters a big stream to Ravan entered the Vanara line. At the sight of Ravan Sugriva, the kapi chief rushed forward with trees and stones in hands and hurled a mountain peak against him. The great hero Ravan cut that stone into pieces by his goldplated arrows and being greatly enraged di charged a faral arrow terrible as a huge snake. That shaft was swift like lightning and wind and was emitting sparks like (crackling) fire Ravan simed that arrow to kill Sugriva with it. Then that arrow penetrated into Sugrivas body as the arrow of kumar! formerly cleft the Krauncha hill Sugriva fainted on the ground with a pireous groan. The Rakshasas theresupon roared in delight

Then heroic Gavaksha Gavaya Sushena Rishabha Jyottmukha and Nala rushed towards Ravan with huge rocks in their hands Ravan by his arrows frustrated the trees and stones of the Vanaras and showered volleys of shafts over them. Then many of the huge Vanaras fell dead on the ground while others dispersed in fear with their bleeding bodles and broken limbs Many of them sought shelter

¹ Kumat was the commander-in-chief of the gods, the son of Mahadev

You have deluded me by your quickness, now save yourself if you can, you are assuming different forms just to save your life I shall now discharge my fire-arm and this will surely put an end to your life" With these words, Ravan shot the fire-arm at the breast of Neela Neela being struck by that fell on the ground, being scorched with fire Due to his father's virtue and his own prowess his life was saved

Then, Ravan seeing Neela lying unconscious proceeded in his deep rumbling car towards Lakshman and getting near him he began to flourish his bow again and again. Then Lakshman said

"Rakshasa king! Just fight with me, it is not worthy of a hero like you to fight with the Vanaras" Thus saying he twung his bow

Ravan hearing the twanging sound of Lakshman's bow and his proud words, said "For my good luck, you have come within my ken, you are a silly fool and you will have to die in my hands"

Thereupon, Lakshman said to grim Ravan, 'O king! The heroes never vaunt, why do you then brag foolishly? I know your might and your valour. What is the good of idle vauntings Come, I am standing with my bow"

Then, Ravan discharged seven sharp arrows against Lakshman. Lakshman cut them into pieces by his sharp arrows Ravan seeing his own arrows cut into pieces like a chopped off snake, was greatly enraged and began to shower volleys of arrows upon Lakshman Lakshman warded off his shafts by Khura, Ardhachandra and Bhalla weapons, and stood still in his place Then Ravan was astonished seeing his arms thus being frustrated by Lakshman, began to shower sharp arrows again at him

Lakshman, in order to kill Ravan, hurled a fiery arm against him Ravan cut that into pieces, and

struck Lakshman on the forehead by a formidable weapon like doomsday fire granted by Brahma the lord of creation

Lakshman was sorely smitten by that blow and fell unconscious on the ground. Then on regaining consciousness he pierced Ravan with three arrows Ravan too fainted from that blow. When regained his sentes he was bathed in blood. In anger Ravan took up Shakti offered to him by Brahma. That Shakti was quite formidable for the Vanaras. Ravan hurled it against Lakshman. Lakshman seeing that faming weapon coming in violent spead against him cut it to two pieces by a fiery shaft. Still violently struck against his expansive cheet. Lakshman was mighty but he fainted from that blow.

Ravan stezed unconscious Lakshman in his mighty arms but that hero who could pluck the world with the Himalayaa, Mandar and Sumeru could not raise him from the ground. At that time Lakshman remembered that he was the unsevered part of Lord Vishnu. In fact Ravan could not move him even an inch Then Hanuman angrily struck Ravan with his fat on the chest Ravan fainted on his chattot from that blow He began to bleed profusely through his mouth eyes and ears He reeled under that blow and could not know where he was. The Vanaras then shouted in delight

Then Hanuman took up wounded Lakshman in Lakshman was unmoveable by his enemies, but became light on account of Hanuman's devotion and triendship Ravan's Shakti at that time left Lakshman and returned to its former place. Then Ravan after recovering his consciousness took up his bow and arrows Lakshman too was somewhat restored as he was part of Vishnu. In the meantime Ram finding large number of Vanaras destroyed by Ravan rushed towards him. Chen heroic Hanuman approach

ing him said, "O hero! As Lord Vishnu riding on Garura, the king of birds, slew the Ashuras, the enemies of gods, likewise get upon my back and destroy Ravan this day"

Thereupon, Ram got upon Hanuman's back and rushed towards Ravan seated on his car It seemed as if enraged Vishnu was rushing against Vali, the Danava king

Ram began to twang his bow and said, "Wait Thou Villain! How would you save yourself after inflicting such injuries on me? Even if you seek shelter of Indra, Yama, Surya, Brahma, Agni and of Rudra there is no escape from me Thou hast struck Lakshman with a Shakti, and I swear that I shall send you to death with your family and children I have slain fourteen thousand Rakshasas of Janasthan"

Thereupon, Ravan struck Hanuman, the carrier of Ram, with a dreadful arrow like doomesday-fire Hanuman's valour grew hundredfold at that blow-Ram too grew angry seeing Hanuman thus struck with arrows, and instantly cut Ravan's chariot with its horses, wheels, umbrellas, flags and charioteer with sharp cutting arrows. As Indra struck the mount Sumeru with his thunderbolt so he struck Ravan on his expansive breast with a formidable shaft. The great hero that even bore the thunderbolt of Indra became agitated and smothered with that blow. His bow fell from his hands. Then Ram cut his glittering crown with a sharp arrow Rakshasa king Ravan, then looked like the sun grown dim, or like a snake deprived of his venom.

Thereupon, Ram said, "Ravan you have fought fiercely and a number of Vanaras have lost their lives in your hands. You are exhausted now, therefore, I refrain from destroying you now, Now I ask you to withdraw immediately for rest. After that come back on your chariot with your warriors and witness my prowess."

Then Ravan having his pride thus humbled

Ram too with the Vanaras brought round Laksh-

Then the Devas Ashuras Goblins Uragas and terrestrial and aerial beings clamoured in delight seeing Rayan thus worsted in fight

CHAPTER XL.

KUMBHAKARAA ROUSED PROM SLEEP

Rakshasa king Ravan has been humbled and sad. He has been defeated at the hands of Ram as the elephant is vanquibled by the lion, or as makes by Garura. Ram's arrows are dreadful like comets and blinding like the flash of thunder Ravan was extremely grieved thinking of those arrows.

Then, he addressing the Rakshass from his golden seat said. My counsellors I I am like Indra in prowess, but since I have been deafeated by an ordinary man all my austere devotion and penance seem to be futile. Formerly Brahma told me that I had to fear only from men. Now his words have come to be true. I asked from Him the boon of being invincible of the Devas. Danayas, Gandharvas, Rakshassa and the Sar pas (snakes) but at that time I did not even think of man. Now it seems that men is Ram the son of Dastrath Formerly Anaravya the Ikshaku king cursed me saying O Thou, stain to your race! A hero will be born in my line who will destroy you with your sons and friends Formerly once I used force against Vedavati, she too cursed me for her insult. It

Janaki Moreover, Goddess Uma, Nandiswar, and Varun's daughter Punjiksthala and Rambha cursed me in such a manner, that I do now perceive its consequence In fact, the words of a Rishi never proves vain O Rakshasas! Now to overcome the present crisis Gather round the city-gates and ramparts Heroic Kumbhakarna is now buried in deep sleep, go and rouse him from that sleep. There is no limit to his prowess. He is the vanquisher of pride of the Danavas. He is lying unconscious in sleep on account of Brahma's curse. He has been sleeping since nine months before this war. He is the greatest of the Rakshasas, that great hero will destroy Ram, Lakshman with all the Vanaras. His prowess and Valour in battle are well known, but he is buried in a profound slumber. I have met with defeat at the hands of Ram Now, if he is roused from sleep the sorrow of my defeat will be removed. If he does not help me in my distress, of what use he is to me?"

There, the Rakshasas with various kinds of food and viands and scented garlands went Kumbhakarna's abode. The palace of Kumbhakarna was exceedingly beautiful and was a Yoyana in length on each side. Its gate was spacious and the interior was filled with the fragrance of flowers.

Strong Rakshasas fell at a distance being thwarted by the force of his respiration, and with great difficulty they, then, entered the abode The pavement of that chamber was made of gold The Rakshasas on entering the room found Kumbhakarna huge as a mountain, lying stretched on his bed Then the Rakshasas in a body tried to rouse him from sleep

The hairs of Kumbhakarna's body were erect and bristles-like He was breathing heavily like a serpent. The Rakshasas were whirled about by the wind of his breath as by a tornado. His nostrils were dreadful and his mouth as wide as the nether-region. He was emitting an odour of fat and blood from

his body. He were a golden armour and his gluttering diadem shone like the sun.

Then Rakshasas placed meat and viands in huge heaps in front of him Deer buffaloes, boars were kept in great profusion and jars o fblood. Then they besmeared his body with excellent sandal and made him to sniff at the sweet fragrance of sandal and garlands. The perfume of incense filled every quarter Many rang his praise, some roared like deep rumbling clouds, and some blew conch-shelf white as the moon. Many shouted in a body and began to brandish their arms. Then the birds flying under the sky being over powered by that terrible noise fell on the ground. But still the deep slumber of Kumbha karna could not be disturbed. Then the Rakshasas began to strike him on the chest with clubs and maces. Some inflicted fist blows. But they were unable to stand before Kumbhakarna on account of violence of breathing. The Rakshasas were ten thousands in number. They in a body resolved to rouse Kumbhakarna-dark as collyrium dye-from sleep. But being unsuccessful in their attempts they exerted their utmost. They then began to good elephants camels, and to spur horses and asses to trample upon his body. They began to blow trumpets, conchshells and Panavas and began to beat him with huge logs of wood and large clubs. That terrific din filled Lanka but Kumbhakarna s sleep was not broken! Then the Rakshasas were enraged at their own failures. Some began to pull him by the hair some bit his ears, and some threw water into his ear holes, still Kumbhakarna lay mert in sleep. Many began to strike him with Shatagai Then Thousand elephants began to tramble upon him in great speed From the trampling of the elephants he felt the sensation of pleasant touch and his sleep was broken. And being hungry be rose from sleep and yawned repeatedly. That hero who was like a huge python by extending his mighty arms and opening wide his horse like mouth he began to vawn. His face looked like the sun risen over the summit of the Sumeru hill His breath blew like a heavygale blowing among the hills He stood up He looked formidable like the Universal Desolution, that takes place at the end of each cycle of creation His eyes were red like two burning coals and a fierce light was being emitted from them like intense flash of lightning His two eyes looked like two shining planets

Then the Rakshasas pointed to Kumbhakarna profusion of food and drink kept for him He began to consume buffalo meat and harm and other quantities of flesh and being thirsty drank a large quantity of blood Then the Rakshasas finding Kumbhakarna fully gratified, slowly drew near him and they began to surround him on all sides after bowing profoundly to him Kumbhakarna's eyes were still heavy with sleep and were half-opened in drowsiness He cast his glance around him, and being surprised at this awakening, addressing the Rakshasas he said, "O Rakshasas Tell me why have you thus roused me from sleep? Is not every king Ravan? Has thing well with the Rakshasa he been afraid of some enemy Whatever it might be, you have not roused me from my sleep for some insignificant cause However. I shall remove all cause of fear I shall cleave asunder the Mahendra hill and render fire cool "Now tell me why you have awakened me from my slumber?"

Thereupon, the counsellor, Yupaksha, said with joined palms, "O hero! We have nothing to fear from the gods, but man is the cause of our present troubles. We have been sorely disturbed by a man In fact, the great fear that has been caused by a man could not be caused by the gods or the Asuras Huge Vanaras have now besieged Lanka on all sides. Ram has been extremely irritated by the abduction of Sita, and we have been greatly alarmed by his prowess. Before this only one Vanara came and burnt Lanka. Prince Aksha was slain by him. Ram

through slight let Ravan the enemy of the gods to escape What could not be effected by the gods, Asutas and the Daityas has been accomplished by man! He let off Ravan to escape with his life.

Then kumbhakarna on hearing of the defeat of his brother Ravan, said with rolling eyes "O counsellor I I shall first defeat Ram and Lakshman with the Vanaras this day and then shall see the Rakshasa king. I shall this day entertain the Rakshasas with the flesh of the Vanara and myself shall drink the blood of Ram and Lakshman

Then Mahodara said You should first hear Ravan and decade your action after considering all pros and cons, and then shall fight with the enemies.

In the meantime the Rakshasas entered Ravan's palace and approaching him and Now your brother Kumbhakarna has risen from sleep. Will he set-out for fight or you wish him to come and see you here?" Ravan delightfully replied,

"I want to see him here. Bring him with due honours.

The Rakshasas then repaired to Kumbhakarna and said, "The king desires to see you please see him and enhance his del ght."

Then Kumbhakaram left his bed washed his facuating orating wine. The Rakshass soon brought him wine and various kinds of eatables, kumbhakaram drank two thousand jars of wine. On account of drink he appeared hot and flushed and his strength increased hundred fold. In his anger he looked like firece death and being surrounded by the Rakshass he entered the palace of Ravan. The firm earth shook under his tread. He lighted the public roads by the effulgence of his body as the sun lights up the world by his own energy. On his both sides, stood the Rakshassa in joined palms. It seemed as if, Brahma was proceeding towards the palace of Indra

the king of the Gods

At that time, the Vanaras standing outside were alarmed by the sight of that mountain-like hero Some of them took protection under Ram, the giver of shelter to the refugee Some of them fell on the ground from fear, and the great hero, Kumbhkarna, wore a crown on his head and seemed to see with the sun in the effulgence of his energy. The Vanaras seeing that huge hero of amazing appearance ran away in different directions

CHAPTER XLI

KUMBHAKARNA'S FIGHT

At that time, Ram began to survey Kumbhawith bow in his hand. That stalwart hero was proceeding along the sky like God Narayan about to put forth his third leg to cover the sky ' He was dark-skinned, like a cloud full of rains, his arms were protected with golden armours Ram greatly surprised at the sight of that great warrior and asked Vibhishan "Who is that darkskinned hero, with yellow eyes huge as a mountain? In the midst of Lanka with a diadem on his head he looks like a lightning in the midst of clouds This great hero to be the solitary flag-staff of the world The Vanaras are running away in various, In I have directions fact. never such seen

¹ The allusion to a foreigner might be unintelligible. The Ashura king Vali, who was famous for his unbounded charities, gave what one asked of him. God Vishnu to free the Gods from Vali's yoke assumed the form of a Brahmin-dwarf and approached Vali for alms. He asked Vali for three paces of ground, Vali readily assented to his humble prayer. Vishnu then covered the heavens and the earth by his two feet.

creature Now tell me who is he, Is he a Rakshasa or an Asura?"

Then, wise Vibhishan replied Ram! He is the son of Viswashrava Kumbhakarna of great prowess. In hugeness of body no other Rakshasa is equal to him He has vanguished even Indra and Death in battle. He has conquered large number of gods Gandharvas, Vidyadharas and others. The gods took that grim looking hero with lance in his hand for God Rudra so they could not destroy him through their ignorance. Kumbhakarna is spirited by nature and the prowess of other Rakshasas has been obtained as boons, but it is different in his case. As soon as he was born he began to devour number of creatures from hunger At that, all the creatures were greatly alarmed for their lives and going to India informed him of the cause of their fear. Then Indra in rage hurled his thunder against this great hero Being restive from that blow he began to cry in great pain. But all creatures grew alarmed at that cry Then Kumbha karna in great fury picked Airavata's tusk and struck Indra on the chest. Indra was greatly shaken by that blow and began to bleed from his body. The gods and the Rishis, all grew pale at that sight. Then Indra along with other creatures repaired to Brahma, the lord of creation and told him about the destruction of the hermitages and abduction of other peoples wives by Kumbhakarna and they submitted, "O Lord! If Kumbhakarna devours creatures like this, creation will soon be denuded of created beings.

Hearing this from Indra I lips Brahms the Grandsite of creation summoned the Rakshasas before him by chanting Mantras. The Rakshasas soon appeared before him and amongst them was Kumbhakarna and all that were present were greatly alarmed by his appearance. Then he said with some agitation O Rakshasa 1 Certainly Viswashrava has created you for the destruction of beings, so you will lie buried in sleep like dead person Then Kumbhakarna being overpowered by the curse of Brahms fell saleep even

in the presence of the latter

Thereupon Ravan with anxiety said, "O Loid! The Kanchan trees has grown why do you cut it down at the time of bearing fruits? Kumbhakarna is your grandson, and it is not proper for you to curse him thus Your words will never prove false, so he will ever remain buried in sleep. But you will be pleased to fix a definite time for his sleep and for the time of his awakening"

Then Brahma said, "Ravan! This Kumbhakarna will remain asleep for six months and will be awake only for a day. This hero, on that day, will roam over the world with his mouth wide open with hunger and like burning fire will consume all beings. O Ram! Ravan has roused Kumbhakarna from fear. That hero issuing forth from his abode, is coming devouring fast the Vanaras in this way. The Vanaras are running away hither and thither at his very sight. In fact, it is impossible for the Vanaras to resist him. It is now desirable to announce among the Vanara army that it is no living being, but a machine has been set up. The Vanaras will then grow fearless."

Ram hearing these well meaning words of Vibhishan, said to general Neela! Go and wait with the army drawn in battle array and collect stones and trees and besiege the gates, ways and the exits from the city"

Thereupon, Neela said the Vanaras, "My soldiers! The Rakshasas, just to frighten us, have set up a machine. So don't be alarmed. After this great heroes as Gavaksha, Sharabha, Hanuman and Angada arrived at the city-gate with stones and trees. The Vanara troops relying on Neela's words grew courageous and ready for battle. They looked like clouds hanging over the mountains.

CHAPTER \LII

METING WITH BAVA

In the meantime heroic Kumbhakarna drowsy from strip was proceeding along the well-decorated public roads. The Rakshasas b gan to shower flowers on his head. A large number of Rakshasas were accompanying him. At a short distance stood Ravans palace spacious, beautiful and adorned with golden nets. As the sun enters a bank of clouds, so herioc Kumbhakarna entered Ravan's residence and espied Ravan from distance the earth shook under his mighty tread as hentired the hall. After crossing threshold he found Ravan scated on the Pushpaka with a sorrowful countenance.

Then Ravan seeing Kumbhakarna stood up from his seat and received him by advancing forward with delight. On Ravan's resuming seat Kumbhakarna after bowing down to his feet asked "What is the matter my royal lotd?"

Thereupon Ravan embraced Kumbhakarna in delight And after being duly greeted by Ravan Kumbhakarna took his seat and said 'Tell me king! why Thou hast roused me from sleep what cause of fear has arisen? Who is to be destroyed at this moment?

Ravan replied. O here! you were long buried in sleep therefore, you could not know the cause of my fear King Dasharaths son. Ram has entered Lanka after crossing the impassable ocean. He has bridged the sea and easily crossed the waters with his Vanara troops and has overflooded with his Vanaras the forests and gardens of Lanka Now good many leaders of the Rakshasas have been killed but there has not been any

¹ It must be throne.

great loss on the side of the antagonists. Not to speak of their losses, the Rakshasas could not defeat the Vanaras O hero! Now save us from this crisis. Go and kill the enemy This is why I have roused you from My resources have almost been exhausted, you will find only the aged and the young surviving in Lanka, please protect them just out of pity. Undertake this arduous task and remove the sufferings and troubles of a brother I have never requested like before I have absolute confidence in your victory In former times, at the time of war against the gods and the Asuras, you were the rival of the gods and inflicted signal defeat on them Amongst the created beings there is none strong like you, please achieve my object by mustering all your strength Disperse the enemy by your might as the wind scatters away the autumnal clouds Now this is the work that is desirable, coveted and good for me"

Hearing these entreating words of Ravan, Kumbha-karna said with a smile

"O King! What we apprehended at the time of holding consultation with Vibhishan, has befallen you for neglecting our good counsel. As, in fact, the sinner is soon damned to perdition, so you have soon to reap the consequences of your wicked deed of abducting another's wife. Formerly, you did not out of pride, calculate the evil consequences of this foul act therefore this crisis has arisen. The king who performs late what is to be done early, and does that first what is to be performed last, he is devoid of any sense of polity. His acts who has no regard for time and opportunity become futile as clarified butter offered into unsanctified fire. The king who acts after consulting his ministers about five essential elements' in matters alike peace and war is always in the right path. In truth, he attains success who understands everything by his intelligence.

¹ Evidently it means not sacrificial fire

² Five elements —the ways and means for beginning an action ie Initiative, the man power, time and circumstances prevention of

and with the help of his countrellors, who examines carefully his friends and foes and who follows religion wealth and desire in due time. But that king or prince who can not decide what is best or what to be preferred amondst these three all his knowledge of Shastras is vain. Who is intelligent versed in polity in economics and decide his course of action after consultation with his ministers his fortune and prosperity remain unshaken Who is acquainted with the policy of equality sowing dissensions amongst the enemy achieves success. There are some kines however who from their cone itedness argue without knowing the true import of the Shastras or of polity One should not take him as his advicer who is not well versed in politics and economics him who gives bad advice in the garb of a good counsel. Some advicers in order to ruin their master incite him to wicked deeds by their ill advice and some join with the powerful enemies of his master. The king should dis cern and know such treacherous advisers at the time of giving advice. The king who is fickle and meddles in everything is doomed to ruin and his enemies always take advantage of his weakness as the birds enter through the holes of the Krauncha hill. He who is indifferent about his own defence from a slightful neglect of his enemy meets with difficulties and soon loses his throne Oking ! What queen Mandadari and brother Vibhishan have said formerly appear to me to be good and beneficial. Now act in whatever manner you like,"

Then Rayan grew angry at these words of humbhakarna; and said with a frown humbhakarna! I am worthy of your respect like a preceptor and to be honoured as your superior But whereas you have the presumption to advise me! What is the good of your wasting so many words? Now do what I have asked you to do. It is useless to repeat that which I have once declined to accede to. Now think what I have once declined to accede to. Now think what

difficulties and success.

³ Who knows when and how to attain wealth, to fulfil desire and to practise religion.

is best in the present situation and act accordingly. If you have any love for your brother, or any prowess in you, or if you think it is your duty, to remove my sorrows and sufferings brought about by my bad policy then do it. He is a friend indeed who stands by a distressed person, and who helps a man out of difficulty."

Then Kumbhakarna finding his brother thus aggrieved, consoled him with sweet and cogent words, He said "O king Just listen to my words Be easy, banishing your anger and fear Please do not express yourself as so very helpless so long as I am alive I shall today kill him who is the cause of your fear Now, whether you be in adversity or in prosperity it is my duty to speak to you as a friend and a brother, what is good for you am willing to do what an affectionate friend is ready to do for his friend in distress. To speak the truth, the Vanaras finding Ram and Lakshman dead, will run away in utter heplessness You will be happy seeing Ram's head severed from his trunk by my hand and Janaki will be exceedingly sorry The Rakshasas of Lanka have lost their friends and relations in battle and they will feel happy, seeing with their own eyes the destruction of Ram and Lakshman this day After destroying the enemy, I shall myself wipe their tears with my own hands To-day, the huge body of Sugriva like a mountain will lie stretch like a cloud with the sun in it on the field of battle Oking Myself and other Rakshasas assure you again and again about the destruction of your enemy, then why do you not banish your sorrow? Ram is an ordinary human being, he will have to kill myself first then he may do any injury to you, I have not the least fear of being slain by the hands of a man order me to proceed to the battle What necessity is there of yourself meeting the enemy on the field of battle I shall surely destroy the enemy even if he be highly powerful I shall kill even Indra, Vayu, Kuvera and Yama if they be hostile to you Oking! When this stalwart warrior, with sharp teeth, will roam about the battle-field with a sharp lance in hand, who will be able to stand that sight? Even Indra will be frightened

by my heroic roars at that time. Or when having aside my weapon. I shall smother the enemies by my hare arms only who will then be able to stand before me without any risk to his hie? I do not want any arms I shall slav even Indra by the prowess of my arms O king! To speak the truth, if Ram can survive this fire blow then surely my arrows will drink his blood in not time. O king! Why are you to anxious when I am still alive? Bansh your fear of Ram. I am going to destroy him now Shall kill Ram. Lakshman Sugriya and that Hanuman who I illed the Rakshasas formerly and hunger If Indra or Brahma stand in your way to victory still I shall secure victory and fame to you. In my ancer even the cods will be prostrate on the ground shall conquer death shall devout fire pull down the starry firmament with the sun to the ground, I shall kill Indra drink the ocean, pound the mountain and rend the earth into pieces. Living beings will witness to day the strength of this humbhakarna ever buried in sleen. Even heaven is not enough to satisfy my hung r My royal lord! I am now going to attain more and more happiness by destroying the enemy Forget your forrows in the company of bright woman and drown your forrows in drink, Just attend to your work. After Ram is slain this day Janaki will ever be obedient to you

CHAPTER ALIII

MARIODARAS S SPECH

Then Mahodara addressing Kumbhakarna sald you are no doubt, born in a noble line but you are most ugly and very haughty and you can not understand any thing subtle not can fully judge a thing. It is absurd to hold, that the Rakshasa king is incapable of judging

of what is good or evil but you are saucy and garrulous from your very infancy, therefore you have wasted your breath by talking useless things The Rakshasa king has full knowledge of time and circumstances. He knows fully how to improve his own position and to render the position of his adversary comparatively worse, and knows how to keep himself in a position when there is no chance of gain to him, nor that of any loss to the enemy What wise king will perform that thing about which even those who donot honour the wise and the aged, and whose intellect is weak and who chiefly rely on their physical strength, waver, which? And just you are quite incapable of comprehending antagonistic virtues, fully You see, action is the source of all virtue, wealth and desire Who has no activity, has no energy or valour It is he who acts suffers or enjoys the bad or good consequences of his act. The end of virtue and wealth is the attainment of salvation, and by some special acts one may attain heaven and success He who does not practise virtue or neglects the attainment of riches commits sin but who slights his desires does not commit any The fruits of righteous acts and of wealth occur either in this world or in the next, but the good consequences of following one's desire take place immediately.2 So a king should satisfy his desire. And to speak the truth, we heartily approve of the action of our royal master, of course there is no harm in meeting an enemy bravely, but your proposal of going to the battle-field singly is improper and I shall presently show you the reasons for it. How can you hope to conquer single-handed the man who has killed a number of Rakshasas at Janasthan? Don't you find the Rakshasas too much alarmed who had suffered defeat at Janasthan? Knowing heroic Ram to be as formidable as a dreadful

¹ Perhaps it means all that contribute to the material prosperity and happiness of the person and his community

² The passage is rather difficult. It seems what Mohodara means is this —Virtue may not be rewarded in this world, one's endeavours for prosperity may not be immediately crowned with success, but the attainment of the objects of common desire may be immediate

snake or burning flame how do you dare to provoke him? Ram is quite irresistible and formidable who would dare to face him without any fear of death? It seems to me that the whole army will be in danger? So you should not go alone. What fool thinks of subduing an undaunted enemy at ease who has a strong following? How you dare to fight 'Ram like whom there is no warrior amongst men and who is mighty as Indra himself.

Mahodara then turning towards Rayan said, "O king. Why are you vainly waiting after securing Janaki will just now obey your if you so desire. In this matter I have hit upon a devise. Just listen to me and think over it and if it meets with your approval you may adopt the same. My proposal is this First it should be announced every where that Kumbhakarna. Dynibha, Samhradi Vitard dan and myself have set forth to destroy Ram in battle. We shall fight valuantly against Ram if we win there will be no need of that devise but in case we be defeated then you should do what I now advise you to do We shall come back from the battle field with wounds received from arrows inscribed with the name of Ram and shall give out that we have devoured Ram and Lakshman and then shall ask for our reward from you. In the meantime have this news of Ram and Lakshman s death spread through your spy Gajaskandha. Then you will distribute riches apparel garlands, servants maids and other things as if you have been mightily pleased among st the heroes returned from battle and you will begin to drink in joy Thus after the news of Ram's death being circulated all over You should go to the Asoka garden and should console Sita in seclusion and tempt with the offering of riches. If Janaki be thus deceived by this demonstration of sorrow she will obey your will Knowing her beautiful husband to be dead out of despair

¹ It is quite unnatural that a strong supporter of Ravan will speak in eulogatic terms of Ram but here the Versifier (certainly not the great Valmiki) could not resist the temperation of introducing much repeated things about Ram.—Translator

and out of womanly frailties common to a woman, she will yield to you"

Formerly she was brought up in great happiness, now she has been smitten with sorrow so now finding that happiness is within your reach she will yield to you, O king to me it seems to be the best way of attaining your happiness. But obstacles will impede as soon as she will see Ram. So you should not be anxious for battle. It is not possible to secure that amount of happiness in battle as it is possible to attain here. O king! without incurring any risk of life and without any loss of army score a victory over your enemy that will enable you to attain fame and prosperity."

Then heroic Kumbhakarna said to Ravan "O king I shall remove thy fears by, slaying that wicked Ram this day Be thou happy free from any fear of enemy A true hero never boasts in vain like an empty autumnal cloud In battle field I shall execute my bragging words"

Then Kumbhakarna addressing heroic Mahodara said, thou coward! What thou hast said may be agreeable to weak and conceited princes. You are afraid of battle, therefore, it is your duty to please your master by flattery. In fact, you have spoilt every thing by your faults. What miseries have befallen Lanka, it is denuded of troops and its treasury is empty, only the king remains. To speak the truth, you have acted like enemies in the garb of friends. After this I shall immediately set forth for fighting to undo the mischiefs produced by your evil policy."

Thereupon Ravan smilingly said to Kumbhakarna This Mahodara has been greatly frightened by the prowess of Ram therefore he is not much in favour of war O hero! There is none like you in love and friendship towards me Now proceed to win victory. You see, I have roused you from sleep just to destroy the enemy. In fact this is a crisis for the Rakshasas. Now set forth holding a lance in your arm like Death with his noose and devour Ram and Lakshman with the army. The

Vanarus will run away in different directions at your very sight and the hearts of Ram and Lakshman will rend in sorrow

With these words, Ravan became confident as if his forrows were at end and he seemed to get a life. On account of that his face in delight grew beautiful like the full moon. Then Kumbhakarna gor ready for the battle. He rook up a sharp steel lance wrought in gold. That lance adorned with a garland of scarlet flowers looked like a veritable thunder bolt. It was emitting sparks like fire incessantly Kumbhakarna snatching up with force the huge lance, stained with blood of the enemies and that was the destroyer of the gods and the Asuras, said. O king what need have I of any army I shall go alone in the battle field and devour the Vanaras to appease my hunger." Then Ravan said. O hero! The Vanaras are powerful and skilled in battle. Finding you alone they might kill you by their bitings. So you proceed being surrounded by troops armed with maces and lances, and come back victorious by destroying the enemies of the rovers of night.

Then Ravan descending from the throne put on Kumbhakarna's neck a golden necklace adorned with gems, bright as the moonshine. Then after putting armour gloves, and other excellent ornaments in their right places Ravan fixed car rings to Kumbhakarna's ears and a superbly fragrant garland on his neck. At that time, that large-eared warrior being thus adorned, looked like sacrificial fire. His waist was ned up with dark red girdle, and it seemed as if the Mandara mountain had been fastened round by snakes at the time of chutung the ocean. He then put on golden armours glittering like the lightning. He was impregnable on account of that armour and he looked wonderful like the Himalaya mountain tinged with the evening rays When thus equipped, he stood up with a lance in his hand and looked like Narayan ready to overcome the three worlds by his three feet.

Then that mighty Rakshasa hero got ready for departure after embracing, greeting and wheeling round Ravan Ravan blessed him At that time conch-shells and trumpets began to be blown Horses, elephants, chariots, any armed troops followed him Rakshasas riding on snakes, camels, asses, lions, elephants, deer and birds followed him in numbers A beautiful umbrella was held over Kumbhakarna's head and when he started for battle the Rakshasas showered flowers on his head A large number of infantry followed him, they were grim-visaged and highly powerful They were athletic, tall and dark as collyrium dye, and their eyes were red They carried in their hands sharp swords, lances, axes, bhindipales, maces and parighas Heroic Kumbhakarna being followed by that formidable infantry issued forth like Death That crooked warrior, drawing the army in battle array, said with a cruel laugh, 'You see, as fire burns moths and flies, I shall burn with the fire of my rage the leading Vanaras this day Nay, what is their fault these denizens of forest are innocent Ram is the cause of this siege of Lanka, so I shall kill him first"

Thus encouraging the troops, Kumbhakarna disturbed the sea by his horoic roars. At that time, dreadful omens were seen on all sides. The earth shook with its seas and forests, the sun grew dark, the vulture perched on the flagstaff and jackals began to how. At last the vanaras espied him like God Rudra on the field of battle and ran away in fear and many of them stumbled on the ground like uprooted Sala trees.

CHAPTER \LIV

RUMBHAKAR AS FIGHT

Then Kumbhakarna began to roar in battle-delight that resounded like thunderclaps. The Vanaras ran away in fear at his very sight

Then Angada seeing the Vanara troops thus frightened addressing Neels Nala kumad and Gavaksha said "O heroes! Where are you fleeing away like ordinary Vanaras forgetting your rank and birth? Turn back. What is the good of saving one a life thus? What you see there is only a dreadful illusion We shall destroy that illusion by our prowess. Come back

The Vanaras were thus somewhat encouraged and they returned to the battlefield with trees and stone and began to hurl them against Kumbhakarna in great But huge trees and stones crumbled into pieces dashed against his adamantine body Kumbhakarna began to smother the Vanaras as fire reduces the woods into asher. Many Vanaras fell on the ground like Kinshuka trees crimsoned with blood many fell into the sea many ran into forest and many ran over the bridge. At that moment, they had no courage or time to look forward or backward every one's face was pale with fear. The Bhallukas hid themselves amongst the trees and hills and some fell on the ground like dead and some ran away. Thereupon heroic Angada said "O Vanaras I Be patient we shall fight boldly Though you are running away but I do not see any refuge of you in the three worlds Now turn back. Why are you so anxious to save your lives? If you return being vanguished your wives will laugh at you that laugh of scorn is worse than death to a man of honour You are born of a noble and mighty race now whither do you run away being thus frightened? why you are running away without displaying your valour Surely you are low Whither has gone your prowess of which you boasted so much to help your master therewith?"

Being encouraged by Kumbhakarna's words the Rakshasas set up a heroic roar that seemed to agitate the ocean At that time, various evil portents became visible The clouds turned gray as ashes, and there were showers of burning meteors and thunder and lightning shook the earth Jackals bagan to howl fearfully, and birds in a circle began to fly on the left. A Vulture perched upon Kumbhakarna's lance His left eve and left arm began to throb The sun grew dim and the pleasant breeze ceased to blow. Kumbhakarna was blinded by his fate, so he did not notice these bloodcurdling omens Then the mountain-like huge hero crossed the city-ditch by a stride and appeared before the Vanara army, the Vanaras ran away in different directions at his sight. They stumbled on the ground like cut down trees from fear Kumbhakarna's hand was like a formidable bolt. In the field of battle, he for the destruction of his enemies appeared like God Rudra at the time of universal destruction with the mace of Death in his hand

CHAPTER XLV

KUMBHAKARNA'S FIGHT

The Vanaras unable to stand before Kumbhakarna, ran away in fear of their lives. Angada after taking them to task for their cowardly conduct, said.

"Either we shall die and reach the region of the blessed unattainable by the weak and the coward; either we shall enjoy all the luxuries in the abode of of the heroes after death or by our victory we shall

¹ Amongst the Greeks also there was a belief in the existence of a

achiese impersitable fame on earth. Look that Khumbhakarna is like a mouth about to leap into ne and there is no excape from him. We are recognised as heroes by the warriors if we tun away in fear of life then this scandal will be known all over that thourands ran away in fear of one man.

Thereupon the Vanaras while running away replied in words unworthy of a heroic soul. Optimes I Kumbha karna is fighting tremendously none can stand him in the battle field. Life is dear to ut.

With these words the Vanara troops took to their heels. But Angada after assuring them again and again and holding before them hopes of victory rallied them round with great difficulty.

The Vanaras then frew calm and returned back to the field of battle. They were delighted with the assurtance of Angada and commenced a fierce fight with Kumbhakarna and many advanced forward with trees and stones against kumbhakarna. Giant Kumbhakarna too being greatly enraged at this began to kill them. And within a short of time a number of Vanaras lay dead on the field. As Gatura the king of birds devour the snakes so Kumbhakarna began to devour the Vanaras seeing them by force.

In the meantime Dwivida rushed forward with a starna But that stone missed I umbhakarna and fell amongst the troops. It crushed many warriors elephants and chariors. Thereupon the formidable humbhakarna with a tremendous yell begin to kill the Vanaras with sharp arrows. Then Dwivida hurled another stone in the midse of the army. It killed a fresh number of troops elephants and charlors.

In the meantime Hanuman got upon the sky and began to hurl stones and trees upon Kumbhakarna s bead. Kumbhakarna cut those trees and stones into

happy isle where the heroes dead in battle remired after death, where Ulysses met with Achilles in his voyage to his native home —Ithica.

pieces with his lance, and he advanced towards the Vanaras with his lance in his hand, At that, Hanuman struck Kumbhakarna with a peak Blood flowed in stream from his body and he was stunned by that blow. Then that great hero, like a luminous mountain, pierced Hanuman's breast with his sharp, flaming lance. Hanuman was stunned by that blow and began to vomit blood, and began to grown Thereupon, the Rakshasas began to roar in delight

Then Neela after assuring and rallying the Vanara troops, hurled a huge stone against Kumbhakarna, but that was crumbled to pieces by Kumbhakarna's first blow and fell on the ground with sparks.

In the meantime, Rishibha, Sharabha, Neela, Gavaksha, Gandhamadan, these five heroes—rushed against Kumbhakarna and began to assault him some kicked at him some slapped and some fisted him but instead of feeling any pain, Kumbhakarna rather felt a pleasing sensation from that beating. Then Kumbhakarna caught Rishabha by his hand and pressed him hard, Rishabha fell senseless on the ground with crimsoned face and Kumbhakarna then kicked at Gavaksha, slap-ped Neela, and fisted Sharabha. They began to bleed from their bodies and fell down on the ground like cut down Kinshuka trees Then thousand of Vanaras rushed against Kumbhakarna and jumped-over his body and began to bite again and again, and showered on him fist-blows Then Kumbhakarna with the Vanaras over his body appeared like a hill with trees grown over it Kumbhakarna began to devour the Vanaras Vanaras being cast into his wide mouth—like the bottomless pit-came out through his ears and nostrils. Then Kumbhakarna in anger began to tear them off to And in no time the battle field became gory with fat and blood Kumbhakarna roamed amongst the Vanara troops spreading havoc like the Doomsday fire He with his lance looked like Indra with his thunderbolt and Death with his noose And he began to smother the Vanaras, as fire burns down dry woods in summer.

Then the Vanaras began to groun hideously and took shelter under Ram

In the meantime heroic Angada rushed towards Kumbhakarns with a huge rock and by frightening the Rakshasas by his heroic roars he hurled it on the head of Kumbhakarna Thereupon Kumbhakarnas wrath was kindled like fire and he rushed towards Angada putting the Vanaras into flight by his heroic roar and hurled his lance against him. Then skilful warrior Angada quickly changed his position and Kumbhakarna's lance became frustrated. Then Angada by a mighty spring slapped Kumbhakarna at the breast. Kumbhagarna v as stunned and then recovering himself dealt a fist blow against Angada Angada fell senseless by that blow

After that Kumbhakarna proceeded towards Sugriva with a lance in his hand Sugriva too seeing Kumbhakarna coming near him sprang up and took up a huge rock and advanced forward to meet his adversary Thereupon Kumbhakarna stood before him outstretching his arms. Kumbhakarna was all over besmeated with Vanara blood. At that Sugriva said O Rakshasa ! Many warriors have met with their death at your hands. You have achieved a very arduous task Certainly your fame will be greatly enhanced Now leave the Vanara soldiers. What good will you

reap by slaughtering the insignificant ones? Now do I hurl this rock against you. Resist it if you can.

Then Kumbhakarna said O Vanara! You are the grandson of Parjapati and the son of the Riksha king You have both valour and fortitude therefore dost thou brag so much "

Then Sugrive hurled that ademantine rock and stru ck Kumbhakarna on the breast But that rock crumbl ed into pieces by coming in contact with his expansive chest. At that the Vanaras were greatly mortified and the Rakshasas began to shout in delight Kumbhakarna was highly enraged and threw his glittering lance like lightning against Sugriva by opening wide his

mouth In the meantime, Hanuman sprang up, siezed the lance with its golden chain and broke it into pieces He easily broke the steel lance by bending it over his The Vanaras were greatly delighted at that The Rakshasas desisted from the battle in fear There upon. Kumbhakarna broke down a peak of the Malaya mountain and hurled it against Sugriva Sugriva fainted from that blow. The Rakshasas shouted in 10y the meantime, Kumbhakarna took away heroic Sugriva as the wind takes away the cloud Kumbhakarna with Sugriva in his hands looked like the Sumeru hill with lofty peaks The gods were greatly astonished at this and created a great noise by their clamour Kumbha. karna repaired with Sugriva in the midst of the praises of the Rakshasas and the noise of the denizens of the heaven The Vanaras being too much frightened left the field in hurry Thus taking away Sugriva, Kumbhakarna thought that with the destruction of Sugriva everything of Ram would be destroyed

Seeing all these, intelligent Hanuman thought. Sugriva had been captured, what shall I do now? I shall do what is proper I shall now slav Kumbhakarna It Kumbhakarna dies of fist blow, then Sugiiva will be released and every body will be glad But what is the necessity of doing such a thing If Sugriva falls in the hands of the Gods and the Asuras he will free himself by his own valour Perhaps he is now unconscious on account of blow received, therefore he can not realise his situation He will soon regain his consciousness and do what is good for himself and for the Vanaras at large But if I rescue him, he won't be pleased with that, moreover there will ever be a stigma to his name, so let me wait for a short time, he will himself free him from Kumbhakarna's grasp and prove his prowess thereby" Having decided in this manner, Hanuman began to encourage the Vanaras by his assuring words

In the meantime, Kumbhakarna entered Lanka with Sugriva, whose life was pulsating in his veins. All were struck with wonder by that sight and began to shower-

flowers on his head. Then Sugriva slowly began to revive in the cool breeze that blew along the high ways of Lanka and with the sweet smell of fried rice and spray of water that were sprinkled upon kumbha karnas head as Sugriva was within the clutch of kum bhakarna sarms. He slowly opened his eyes and naw the public roads of Lanka. Thus finding himself within the grasp of his adversary Sugriva began to divise what he was to do. What steps he would take that might be good both for himself and the Vanaras.

Thus thinking Sugriva all on a sudden tore hum backernas ears with his nails bit off humbhakarnas noce with his slarp teeth and tore humbhakarnas sides by kicking simultaneously with his two legs. Humbhakarna began to bleed profusely. He threw down Su girva in anger and began to strike him with all his might. The Rakshasas began to beat him right and left Bur all on a sudden Sugriva sprang up like a kundaka ball and ran to Ram.

Rumbhakarna with his torn ears and nose b gan to bleed as fountains and brooks run in a hill and his collyrium black colour being cory with blood he appeared like an evening cloud tinged with the crimson rays of the setting sun Then that big warrior again resolved to fight and finding no other weapon took a buge club and appeared again on the field of battle. In his wrath he began to devour the Vanara troops, emerging from the city of Lanka In his hunger and fury he began to devour two or three Vanaras at a time. He could not even distinguish the Rakshasas at that time and devour ed a good many of them He seized the Vanarus and the Rakshasas by his hands and threw them into his mouth. Blood and fat trickled down his elbows Then the Vanaras ran away in great fear and took shelter under Ram

In the meantime heroic Lakshman commenced a great fight. He pierced Kumbhakarna first with seven arrows then with a number of shafts. Kumbbakarna broke these arrows into pieces, At that Lakshman grew enraged and pierced Kumbhakarna's golden armour with a volley of arrows Dark skinned Kumbhakarna with the arrows, then appeared like the sun surrounded by the clouds. Then in a thundering voice addressing Lakshman, Kumbhakarna said, "O hero! I have vanguished even Death, but since you have thus ventured to fight against me, you will surely be famous for this. Not to speak of fighting, that you have succeeded in standing before me for so long, is enough glory for you, Formerly even Indra mounted upon his Airabata and with his hosts of gods could not do that Lakshman 1 You are still a boy, and I have been greatly pleased with your valour Now, allow me to go to Ram for battle You see it is my object to kill Ram and with his destruction everything will be over What else may remain I shall destroy that hereafter."

Lakshman replied with a (contemptuous) laugh "O Rakshasa! I do not dispute your prowess that even the gods could not resist it Now, look there stands Ram firm as a rock"

Thereupon, Kumbhakarna leaving aside Lakshman proceeded towards Ram, shaking the earth by his heroic treads Then Ram struck him on the heart with a severe shaft Being thus struck by Ram's arrow. Kumbhakarna with a terrific ye'l pressed forward towards Ram In Kumbhakarna's anger fire with cinders began to come out from his mouth. At that time, his club slipped from his hand and being deprived of all weapons he began to fight with fist-blows and slaps. Being wounded by Ram's arrows he began to bleed in torrents. He was beside himself with rage and fury and began to devour the Vanaras and the Bhallukas and brandishing a huge rock in his hand he advanced towards Ram Kumbhakarna hurled that rock in great violence against Ram, Ram cut that into pieces by seven gold-plated arrows That rock fell on the ground and crushed two hundred Vanaras to death

In the meantime, heroic Lakshman often thinking of hundreds of ways of slaying Kumbhakarna, addressing

Ram said "O worshipful lord! This warray being rendered by the smell of blood have lost his judgment of distinguishing the friends from the foes. So he is devouting the Vanaras and the Rakshasia alike. Now let the Vanaras get upon him and the vanara leaders surround him on all sides. If this villain is weighed down with heavy weight then he wont devour any more while coming forward to fight."

Thereupon the Vanitas being delighted with Lukshman's words gor upon I umbhakarna who was greatly enraged at this and began to shake them off from his body as a victous elephant shakes off its rider by shaking his back.

Thereupon Ram to & up his bow in anger and the sared at kuml hakatna a if to scorch him with the fire of his wrath. Ram then advanced towards him. At that sight the Vanaras smothered by I umbha karna etem coursecours.

Ram held in his hand a golden bow like a formid able snake and from his shoulder slung a quiver full of arrows

Assuring the Vanafar Rom hurried towards kumbhakarna Formidable Vanara surrounded Ram And Lakshman following hi brothers a step found kumbhakarna with red hot eyes a crown on his head and blood streaming from his body 1 umbhakarna like an enraged elephant that guard one of the quarters of the globe rushed towards everybody. He was tall like the Vindhya and the Mandar hill and blood streamed from his mouth as rains from the cloud. He was incking his elbows drenched with blood. He was emitting a fierce effulgence like fire and could not be stated at.

Ram seeing that warrior grim as Death, twang his bow kumbhakarna unable to bear that sound rushed forward towards Ram in great wrath

Szeing Kumbhakarna heroic Ram with arms long like the body of snake said, "O Rakshasa chief! Here am I standing, Ram the destrayer of the Rakshasa race, with bow and arrows in my hand, come, don't be sorry, you will soon meet with your end at my hands"

Thereupon, Kumbhakarna hearing the name of Ram, burst forth in a sardonic laughter and rushed towards him by trampling over the Vanaras. Then that heroic Kumbhakarna said in a thundering voice, that struck terror into the hearts of the Vanaras, "Ram! I am neither Viradha, nor Khara, nor Kavandha nor, Vali, nor Maricha, but Kumbhakarna himself Iust look at my iron-club, with this I formerly conquered the gods and Asuras Though my ears and nose are torn, still do not slight me Now first display your prowess to me I shall witness that first, and devour you afterwards"

Thereupon, heroic Ram being greatly enraged with Kumbhakarna's words' shot arrows against him But Kumbhakarna was not a bit pained by it The arrow that could penetrate seven palms at a time, and which slew a great hero like Vali, fell flat on Kumbhakarna That blood-stained warrior easily bore Ram's shafts as showers of rain on his body, Then he violently whirled his formidable club by which he thwarted the arrows hurled against him and kicked a large number of Then heroic Ram fixed a Vayuvya¹ arrow to his bow and discharged it against Kumbhakarna The weapon, as soon as it was discharged, tore off Kumbhakarna's hand with the club, Kumbhakarna hideously in pain and that huge hand like a (broken) cliff crushed many Vanaras to death. Then the surviving Vanaras looked (wistfully) at the fighting between Kumbhakarna and Ram Kumbhakarna with severed arm looked like a hill deprived of its peak Inthe mean time, Kumbhakarna uprooted a big Sal tree in one hand and rushed with that against Ram cut off that hand by Aindra weapon That severed hand fell like an inert mass on the ground and it crushed Vanaras trees and rocks by its weight

¹ The word means pertaining to the wind

² It means appertaining to Indra

Then Kumbhakarna with a terrible yell rushed towards Ram, Ram cut off his two legs with two sharp crescent shaped weapons. The legs fell on the ground with a terrific crashing sound filling all quarters with it. Being thus deprived of his arms and legs, Kumbhakarna by gasping wide his horse-like mouth rushed towards Ram At this heroic Ram filled the cavity of his mouth with arrows. Lumbhakarna's mouth was gagged and he lost his speech. He then fainted with a painful groan. Then Ram took up a dazzling Aindra weapon irresistible like death and hurled it in great speed like a thunder against Kumbhakarna That Aindra weapon like smokeless fire, flew fast along the sky and lighted up the whole horizon with its own effulgence and cut Kumbhakarna's huge head adorned with ear ring When the head of that hero fell it crushed the city wall city gates and edifices. Kumbhakarna s huge body by the force of the momentum fell into the sea. It reached the bottom of the ocean by crushing fishes and crocodiles by its weight. When that hero-the enemy of the gods and the Brahmins—was thus destroyed the earth with hills and forests and the gods clamoured in delight Devarshis Maharshis Pannages, Gubyakas, Yaksha, Gandharvas and Pakshis.
all in wonder looked at the heroic feat of Ram.

Then the Rakhasas were struck with panic at this death of Kumbhakarna and ransway and began to shriek to fear at the sight of Ram as the elephants move away, at the sight of the lions. As the sun being freed from the grip of Rahu after the eclipse, shines in its splendour by destroying all darkness by its rays, so Ram shone forth in all his effulgence amongst the Vanaras. Then their faces beamed in delight like locuses (of the morning) and greeted Ram again and again in gratefulness. Kumbhakarna hitherto never mer with any defeat in battle. He vanquished the heavenly hosts by his powers. And as Indra the king of the gods, slew Vritrasura so Ram destroyed Kumbhakarna in fight and delighted at his death

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CHAPTER XLVI

THE SAD NEWS

The Rakshasas seeing Kumbhakarna thus slain by Ram, hastened to Ravan, and said 'O King! That great Kumbhakarna. after destroying the Vanaras, has met with his own death. He smothered them for sometime, but was at last, rendered inert by Ram. His headless trunk obstructed the gate way of Lanka. His ears and nose were torn, his hands and legs were cut off and he has been destroyed like big tree consumed by the forest fire. His bloodstained body is half-immersed in the waters of the sea."

Then the Rakshasa king, Ravan, was smitten with grief and he fainted from intense sorrow at the news of Kumbhakarna's death Devantaka, Narantaka and Trishira cried at the death of their uncle Mahodara and Mahaparshwa shed tears at the news of their stepbrother's death

Then Ravan after regaining consciousness began lament in bitter sorrow, "Alas, Kumbhakarna, to lament in bitter sorrow, subduer of enemy's pride, why hast thou forsaken me so suddenly? Whither hast thou gone without removing my sorrows and the affliction of my relations whose assurance I used to defy the gods and the Asuras that my right hand has been taken away from me am no longer alive, it seems How could Ram slay that hero who humbled the Asuras and who was like the Dooms-day fire? Upon whose body thunder could not produce any impression how he could be destroyed by Ram's arrows? The Vanaras are now clamouring above in joy at your death. The Vanaras, now, thinking of this opportunity will infest Lanka and beseige the maccessible gateways of the city. I have no more need for kingdom, nor any charm for Janaki, What shall I do with Janaki? When Kumbhakarna is dead, what is the use of living any more? If I cannot slay

Ram, the destroyer of my brother it is better to die To-day I shall repair where Kumbhakarna has gone. I do not wish to live even for a moment in absence of my brothers. I injured the gods before now they will surely laugh at me (at my miseries) Alas. Kumbha karna! Thou art dead, how shall I vanquish Indra without your help? Formerly I slighted Vibhishan s words out of ignorance now do I suffer for it Since I have heard of Prahastas and Kumbhakarnas death the words of Vibhishan and Kumbhakarnas death the words of Vibhishan have been tormenting me with temorse and shame. I am now reaping the consequence of turning away virtuous Vibhishan. This is the said result of my own misdeeds.

Then the Rakshasa king with a grief-laden heart began to lament bitterly and at last fainted from too much sorrow

Then Trushira finding the Rakshasa king thus overwhelmed with sorrow said O king! Though our uncle, the great hero Kumbhakarna is dead still a great hero like you should never lament like this. Your prowess is capable of conquering the three worlds then why do you lament like a weak person? You have Shakti given by Brahma You have impenetrable armour splendid bow and arrows and chariot yoked with thousands of asses that produce a deep rumbling noise like a cloud. By your arms, you have repeatedly conquered the Suras and the Auras, now it is necessary for you to punish Ram. Rather you remain here, let me go to the battle and I shall destroy your enemy as Garurt the king of birds, destroyed the snakes. As Sambarasura was slain by Indra. Naraka sura by Vishnu so Ram will lie prostrate on the battle-field, being slain by me."

Then Ravan whose end was near revived in delight as if he got a new lease of life from Tribiliza words Devantaka Natantaka and Atikaya became buoyed up with joy at the prospect of battle and in their enthusiasm they clamoured saying "Let me go first, let me first proceed."

They began to roar in war-delight Those warriors were versed in black art, were capable of journeying. through the sky and were the vanquisher of the gods and the Asuras They were great heroes, and their fame spread everywhere Never any thing was heard amongst the gods Gandharvas about their defeat Kinnaras and the Uragas 1 They were proud of their own valour, they were versed in all kinds of learning. they were skilled in battle and possessed great knowledge of science Ravan being surrounded by those valiant sons, looked like Indra, the king of heaven, surrounded by Gods the vanquishers of the Asuras He embraced them repeatedly and having commissioned Mahaparshwa and Mahodara for their protection, blessed them for achieving victory

Then those mighty heroes, being equipped with war-like things bowed to Ravana and set forth for battle

Mahodara, with quiverful arrows got upon a cloudlike elephant (descended from the family of Airavata) and thereby he looked like the setting sun (in the midst of the evening clouds) Prince Trishara got upon a chariot full of arms and yoked with noble steed, and he appeared like a threatening cloud with lightning, or like a formidable comet He, in his triple crown looked like Himalayas with its three golden peaks Heroic Atikaya was another son of Ravan Having been thoroughly equipped for fighting he got upon an excellent car It was very nicely built and weapons were stored Atikaya had a golden crown on his head, and excellent ornaments on his body. He then shone like southern mountain in the morning rays Being surrounded by the Rakshasa warriors he looked like Indra encircled by the gods

Then Narantaka mounted upon a golden steed, like the heavenly horse Uchai-Shrava, that was in fleet-

¹ Uragas means serpents, perhaps a sect of aborigines whose national emblem was Snake.

ness like the wind or like the flight of thought. He carried only one weapon in his hand a meteor-like glittering Prasa. Heroic Devantsla took a luge Parigha wrought in gold and he looked like God Vishiu with the Mandara mountain at the time of churning the ocean. The great warrior Mahaparsha took a formidable club, and looked like god Kuvera, the lord of wealth.

Thus all these heroes issued forth from Lanka like gods from the heavenly city of Amaravatt A large number of Rakshasas followed them on horse backs, elephants and chartots At that time those bright ptinces looked like luminous planets in the sky. Their puraised arms against the sky looked like a flock of cranes white as the autumnal clouds. They set forth in great speed with the fixed determination either to conquer the enemy of to embrace death in battle. Some of them roared in battle delight some brandished their arms against their opponents. The sky seemed to be rent with their war cries.

On coming forward the Rakashasas found the Vanaras standing ready with trees and stones in their hands. The Vanaras too marked the Rakshasas advance That wast army with jingling sounds composed of elephants and horses was dark like a cloud and in it the great warriors shone like burning fire and was quite incapable of being started at like the sun. The Vanaras at this roared respeatedly with trees and stones in their hands. The Rakshasas too yelled in war-delight at the sight of the Vanara arms.

Then the Vanaras entered the Rakshasa line that extended like a range of hills Some began to roam in the sky and some in the field of battle being restless with rage. Then a fierce fight ensued. The Vanaras began to shower trees and stones upon the Rakshasas, and the Rakshasas prevented them by their sharp arrows. The Vanaras began to strike the Rakshasas with trees and stones. Some of the Rakshasas were pounded with stones and some ones eyes came out

of their sockets on account of fist blows received. The Rakshasas being thus smitten by the Vanaras yelled in unbearable pain.

Then, the Rakshasa leaders began to cut the Vanaras into pieces by their sharp lances, swords, Prasas, Shaktis and maces Warriors on both sides began to fight for life and levelled their adversaries to the ground. The battle-field soon became covered with arms and the dead bodies of the Vanara and the Rakshasa soldiers. Blood flowed in stream. Rakshasas struck the Vanaras by snatching away stones and trees from their hands, and the Vanaras too struck the Rakshasas wresting the weapons from their hands. The armours of the Rakshasas were cut and torn and blood oozed out from their bodies like exudation from trees. The Vanaras destroyed chariots, elephants, horses with their trees and stones. The Rakshasas cut off the trees and stones of the Vanaras by their sharp crescent-shaped weapons and lances. Soon the battle assumed a very dreadful aspect.

CHAPTER XLVII

NARANTAK'S DEATH

In the meantime, Narantaka on horse back entered the Vanara line, as a fish enters the waters of the sea. He held a sharp Shakti in his hand. That hero on entering the Vanara line, in a moment killed seven hundred Vanaras with a Prasa. The denizens of heaven flocked over Narantakas's head to witness his fight. Within a very short time his way became muddy with blood and fat. No sooner the Vanaras attempted to display their valour, they were cut into pieces by his sharp Shakti. As fire reduces the woods into ashes so Narantaka began to destroy the Vanaras. No sooner the Vanaras raised trees or stones to hurl they were

¹ Wordsworth, "The bleeding pines their odorous gums distil."

struck down like mountains by thund tholts and lay prostrate on the battlefield. Narantaka began to roam about like a heavy gale during the rains trampling the Vanaras everywhere with his flaming Prasa upraised. Not to speak of fighting the Vanaras were speechless with worder and could not even stand before him Narantaka cut into pieces with his flaming Prasa in whatever position he found one either seated, or standing upon a chartor

When that Prasa fell upon the object aimed at it hit like a thunder-bolt and the Vanaras being unable to stand before that dreadful weapon yelled in agony they fell on the ground like cut down trees or like chils cleft as under by lighting.

But in the meantime the Vanaras who got themselves wounded in their fight with kumbhakarna re covered from their injuries and came to Sugriva-Sugriva found that the Vanaras being greatly frightened were running away in panic from Narantaka At that Sugriva addressing prince Angada and "My boy! Go and slay that warrior on horse back who is devouring the Vanaras.

Thereupon at the command of Sugriva. Angada issued forth from the army like the sun emerging from a bank of clouds. Heroic Angada was black like a dense hill and for carrying a golden club he looked like a mountain tinged with (shining) minemls. He was armeless but his nails and teeth were his weapons After presenting himself before Narantaka Angada said "What is the good of fighting with those Vanarus?" Now artike my chest with that priss.

At that, Narantaka was inflamed with rage, he bit his lips with his teeth, and heaving a deep breath like a python, he hurled the flaming Prasa against Angada a breast. The Prasa fell into pieces coming in contact with the adamantine breast of Angada. Then Angada-seeing that Prasa weapon thus frustrated, dealt a severe-slap on the head of Narantaka s charger. By that slap the head of the steed was smashed, its eyes came out of

their sockets and its legs entered deep in the earth Narantak was greatly enraged seeing his horse thus destroyed and dealt a heavy fist blow on Angada's head Angada was greatly pained and he began to vomit hot blood. He was stunned, but recovering his consciousness, he dealt a fatal blow on Narantaka's chest. His ribs were broken and blood came out from the mouth Narantaka fell dead like a thunder-struck mountain. The gods were greatly delighted at the destruction of Narantaka and the Vanaras clamoured in joy and Ram too was much astonished at this heroic feat and got himself ready for battle.

CHAPTER XLVIII

OTHER CAPTAINS' DEATH

Seeing Narantaka thus slain, heroic Devantaka, Trimurdha and Mahodara began to roar in rage. Mahadara was on the back of a huge elephant. He rushed towards Angada. Devantaka being furious at the death of his brother, quickly advanced with formidable Parigha against Angada. Finding the Rakshasas advancing towards him, Trishira advanced in his glittering chariot yoked with spirited steed. Angada uprooted a huge tree with its branches and hurled it against Devantaka in great violence. Thereupon, Trishira cut into pieces with a sharp mace-like arrow. Angada took up another tree. Trishira and Mahadara cut that into pieces with arrows and the Parigha.

Then heroic Trishira advanced towards Angada showering arrows on him Mahodara in anger struck Angada on the chest with a thunder-like Tomara. Devantaka having struck Angada with a Parigha soon disappeared from the spot But heroic Angada, though attacked simultaneously by several Rakshasas, was not a bit unnerved Then Angada dealt a severe slap on the head of Mahodara's elephant and the elephant at

once breathed its last. Angada then plucked a huge tusk of the elephant and struck Devantaka with it Devantaka reeled under that blow like a tree tossed by the wind, and blood began to flow in stream Devantaka, however regained his consciousness with great difficulty and struck Angada with great violence by a Parigha Angada fell unconscious by contracting his knees. But he soon recovered and stood up for fight. At the time of standing up. Trishira pierced his forehead with arrows and set up a heroic roar At that time, heroic Hanuman and Neela seeing Angada thus surrounded by the Rakahasas, advanced towards him. Neela hurled a mountain peak at Trishira who cut it into pieces with three shafts. The rock at once fell on the ground by emitting light and sparks. Then formidable Devantaka rushed towards Hanuman with a Parigha in his hand. Hanuman too frightened the Rakshasas by a terrific roar and hit Devantaka on his head with a thunder like fist blow Devantakas eves came out of their sockets, his tongue protruded from his mouth and he at once gave up his ghost.

Thereupon Trishira being much angry struck. Neela on the breast with arrow in great fury Mahodara again got upon a mountain like elephant and advanced by illuminating the battle-field with his effulgence, like the sun mounted upon the Mandara Hill and began to shower volleys of arrows upon Neela in tage. It seemed as if clouds were incessantly raining over a hill General Neela was wounded by his arrows. He grew inert and listless then he again plucked a huge rock and hit Mahodara on the head. Mahodara was smashed by that blow and fell like a cliff cleft by thunder. His elephant too was destroyed with him.

Then Trishira seeing his uncle slain by Neela, pierced Hanuman with sharp arrows in rage. Hanuman in fury hurled rocks against him. Trishira too cut that into pieces by his sharp arrows, then Hanuman finding the rock hurled by him thus being frustrated in great violence threw a big tree against Trishira.

Trishira cut that in its course through the air and roared in fury Then as a lion tears up an elephant, so Hanuman tore Trishira's horse by his nails Heroic Trishira hurled a formidable Shakti, fatal as Death agaist Hanuman in anger Hanuman took up that Shakti, like a burning meteor in the sky, and broke it into two The Vanaras seeing that terrible Shakti thus broken into two roared in delight Then Trishira struck Hanuman with a sword on the chest, Hanuman too dealt a slap on Trishira's breast Trishira at once fell unconscious In the meantime Hanuman snatched away the sword from Trishira and frightened the Rakshasas by his roars Trishira could not stand that roar, he stood up and dealt a severe fist blow to Hanuman Hanuman's anger was inflamed and he caught Trishira by his neck and severed his head adorned with crown and ear-rings, as Indra, in the days of yore, cut the head of Viswarupa, the son of Viswakarma The head of that Rakshasa fell on the ground, like a burning planet on the earth At that sight the Vanaras set up a heroic roar The earth shook with that and the Rakshasas ran way in great fear Then heroic Matta, seeing Devantaka and others thus slam took up a huge club in rage. That iron mace was glittering with plated gold, stained with blood, and was adorned with a red garland A fierce glow constantly emitted from its end At this sight even Superelephants, as Mahapadma, Sarvabhauma and Airavata trembled The infuriated warrior taking up that formidable mace flared up in rage like the Doomsday fire and rushed towards the Vanaras in great speed

In the meantime, the Kapi-chief, Rishabha came forward to meet Matta Matta hurled that thunder-bolt-like mace against Rishabha's breast Rishava's chest was pierced His whole body reeled under that blow and he began to bleed profusely. Rishabha regained his consciousness after a long time, and stared repeatedly at Matta, with his lips quivering in anger.

Then he dealt a violent fist blow at Matta; chest. Matta became covered with blood and at once fell down like a cut down tree,

In the meantime Rishabha taking up that fatal mace from Matta's hand began to yell in war delight. Heroic Matta was red like the evening cloud. He was stupified only for a moment in pain, then regaining his consciousness, he began to strike Rishabha repeatedly Rishabha fell unconscious and after coming to his senses Rishabha struck Matta on his head with that dreadful mace. By that fatal blow the chest of Matta was smashed and blood flowed like a stream of molten minerals from a hill. In the meantime, Rishabha rushed towards the Rakshasa army with that mace in his hand and began to destroy them by whirling it again and again. Matta was pounded by that blow of the mace. He fell dead like a peak smitten by thunder. Then the Rakshasa army ran away in feat of their lives.

CHAPTER XLIX.

ATIKAYA 8 FIGHT.

Then Atikaya the subduer of pride of the Devas and the Danayas, seeing his brothers, mighty like Indra fallen on the field of battle and finding his uncles Mahodara and Matta dead and the Rakshasa troops dispersed in fear became exceedingly angry. He got upon an exceedingly glittering chariot and rushed towards the Vanaras. He had fine ear rings on his ears and a great bow in his hand. He began to roar by giving out his name repeatedly. That hero brandishing his bow frightened the Vanaras greatly. The Vanaras thinking him to be Kumbhakarna, on account of his huge body sought one another is protection. Atikaya looked as formidable as Vishnu when as a Dwarf he was about to cover the three worlds by his feet. The Vanaras tan away at his very sight, and sought protection of Ram, the shelter of the refusee.

Ram removed their fear by his assurances and saw huge Atikaya seated on an excellent car and roaring like a dark thundering cloud. He was greatly astonished by his sight and questioned Vibhishan about him

"O Rakshasa lord! Who is he that is advancing in a chariot glittering as the sun and yoked with a thousand steeds? Who is that hero whose look is like that of a lion, whose body is like that of a mountain, who carries a fromidable bow in his hand, who being surrounded by various sorts of weapons like Prashas Tomaras etc looks like God Rudra surrounded by goblins? Who is he that is equipped with fatal-edged Shakti and looks like a cloud with lightning, whose gold plated bow is adorning the chariot as a rain-bow beautifies the sky, whose flag and staff bear royal insignia whose bow is beautiful like the rainbow resting against a bank of clouds, whose chariot is decorated with flags and staffs, and is driven by four charioteers with a deep rumbling noise like that of a (distant) cloud and where there are thirty eight bows and quivers full of dreadful arrows, two swords each ten cubits long and furnished with handles four cubits in Who is he that wears a red garland on his neck, whose countenance is dreadful like Death, who is of black colour, who is emitting an effulgence like the sun free from clouds, whose arms are protected with golden armlets, and for them looks like the Himalayas, whose dreadful face being adorned with fine earrings looks like the full moon in the midst of the Punarvasu stars, and at whose sight the Vanaras are running away in fear?"

Vibhishan replied, "Ram! He is the son of the Rakshasa king, in prowess he is like his father and his name is Atikaya. He is versed in all the Shastras and he is obedient to the aged, He is a skilful rider, can also ride elephants, and is expert in the use of sword and bow. He has also efficiency in polity. In short, relying on his prowess, the city of Lanka rests free from fear. Queen Dhanyamalini is the mother of this great hero. He has propitiated Brahma by his penance, and on account of weapons received from Brahma.

as his boons, he is invincible of the Gods and the Asuras. He has obtained by his penance excellent armours and chartot. Danavas owe their defeat to him He protected the Rakshasas and destroyed the Yakshas. Once he even frustrated Indra s thunderbolt and Varunas Pasha by his arms. Soon get ready to destroy that hero for he will immediately begin to route the Vanara army."

Then heroic Atikaya entering amongst the Vanaras began to roar repeatedly by brandishing his bow. In the meantime, Kumad Dvivida, Mainda, Neela and Sharabha seeing that dreadful Rakshasa, rushed forward with trees and stones. Atikaya cut down those trees and stones with his arrows and began to pierce them with iron shafts. They were defeated by Atikaya and they were quite helpless for revenge. Then as a young lion frightens the deer herd so Atikaya frightened the Vanara troops, but he never struck any one amongst his enemies who was unwilling to fight. Then that hero advancing towards Ram proudly said, Just see I am upon a chartor-with a bow in my hand, I donot like to fight against the weaklings who are afraid of their lives. Let them alone who are strong and possess enthusiasm for battle, fight against me.

Thereupon Lakshman approached Atikaya in angertook up his bow with a cheerful countenance. Then taking a shaft from the quiver he began to twang his bow repeatedly before Atikaya. The sound of the twanging of his bow filled, the earth and the sky Rakshass were greatly alarmed by that.

Mighty Arikaya was greatly astonished at the sound of that twanging, and seeing Lakshman about to fight, spoke forth in rage.

³ 'Lakshman! 'Thou art a' boy you have' no knowlege of real' heroism. Go away why do you wash to fight agants such a fattal enemy like Death? The Himalayas and the earth could not resist my arrows. Why do 'you wish to provoke a smouldering fire? Go away leaving

asilde your bow Don't lose thy life at my hand But I find you to be of haughty nature and you don't wish to go back So now be despatched to the realm of death, My sharp arrows are like the trident of Rudra the God of gods, and they are the vanquisher of the pride of the enemies. You will immediately feel its effect. As the angry lion sucks blood of the elephant, so this snake-like arrow will, in no time, drink your blood."

Then heroic Lakshman hearing these proud words of Atikaya, said, "O Rakshasa! you can't be great only by words, one can never be good by self-praise. Here do I stand before thee with bow in hand, prove your prowess to me Don't brag in vian, but show your might by act. He who has valour is a hero Just show your prowess by any means you like, then I shall sever thy head by arrows as the wind knocks down a ripe palm by its force This arrow of mine will drink blood from the wound it will cause. Don't slight me thinking me to be a mere boy Consider me as Death personified whether I be young or old

"Lord Vishnu covered the three worlds even assuming the form of a dwarf"

When the two warriors were thus banding words between them, the gods, Vidyadharas and Guhyakas waited to witness the fight

Then Atikaya being greatly enraged at Lakshman's words, fixed an arrow to his bow and discharged it with great force Lakshman cut off that snake-like shaft with a crescent-shaped arrow. Atikaya seeing his arrow frustrated like a cut off snake, discharged another five arrows in great anger. Lakshman again cut down those arrows, and sent off a flaming shaft against Atikaya It struck on his forehead and it looked like a snake half-entered into a hill Atikaya then shook with pain, like the fate of Tripura Asura struck by Rudra's shafts.

Afterwards precovering himself a little, Atikaya

said Lakshman! you have sent off an irresistible arrow you are a praise-worthy adversary. Thus saying Atikaya took his seat in front of his chariot and took five or seven arrows and discharged against Lakshman. The arrows in their course lighted up the sky but Lakshman did not grow nervous and without any haste coolly cut down those shafts into pieces.

Then Atikaya seeing his arrows thus frustrated discharged another shaft towards Lakshman That arrow pierced Lakshmans breast and blood came out of it, as drops of exudation come out from the temple of an elephant.

Lakshman after recovering himself a little took up a fire-arm and charmed it with Mantras. The bow and the arrow became luminous with its glow. At that time Atikaya aimed a dreadful fire-arm at Lakshmin man Lakshman too discharged that fierce weapon against Atikaya. Both those arms were glowing with fire and they fell down burning each other in the sky. Those two shafts though formerly glowing with fire, but having clashed against each other were reduced to ashes and their fire was extinguished.

At this Atiknya in wrath threw Aishika arm itt' Lakshman. Lakshman prevented it by Aindra weapon' at Con Aishika arm heing thus frustrated Atikaya discharged Varuna weapon at Lakshman Lakshman prevented it by the Vayuvya weapon Then Lakshman in anger discharged volleys of arrows upon Atikaya as showers of rain. But isll those broke-down coming in contact with Atikayas armour wrought in diamonds. Heroic Lakshman thus finding his arrows frustrated again discharged volleys of arrows against Atikaya. Atikaya, however was covered with an armour so those arrows could not hugt him in any way

In the meantime Vayu approaching Lakshman kaid
O hero! Atikaya, is covered with an unpetertable
armour which he has obtained as a boon from Brahmal,
so pierce him with a Brahma, weapon swithout that
there is no other means of destroying him / Hethich

warrior is protected by that armour, he can't be destroyed by any weapon"

Thereupon Lakshman mighty as Indra, took up a terrible Brahma weapon. When he aimed that Brahma weapon, it agitated the sun, the moon and the planets, and the earth shook, as if, in an earth-quake Lakshman fixed that fatal Brahma weapon to his bow and hurled it like thunder against Atikaya. The Brahma weapon was wrought in diamond, and it made its way along thesky having its velocity increased in its course. Then Atikaya seeing that Brahma weapon coming towards him tried to prevent it by sharp arrows, but it flew towards him like the bird Garura

Atikaya in order to thwart that weapon, threw with all his might Shakti, lance, Rishti, axe and mace But all those were baffled by that weapon and it severed Atikaya's head adorned with crown Atikaya's head at once fell on the ground like a peak of the Himalayas His ornaments and dress lay scattered and the Rakshasas were greatly pained at the sight of Atikaya's fall. They began to clamour in fear and pain and ran towards Lanka The faces of the Vanara troops became lighted with joy like the blooming lotus, and they began to praise Lakshman loudly at the death of formidable Atikaya

CHAPTER L

ENCOURAGED BY INDRAJIT

Ravan, the Rakshasa king, hearing of Atikava's death was smitten with grief and addressing the Rakshasas said. 'O Rakshasas' Dhumfaksha' Prahasta. Kumbhakarnarahdiothers were invincible heroes They were huge, istrong and versed in arms, but Ram has destroyed them and other Rakshasa heroes. That day, famous Indrajit bound them with divine arms. The gods. Asuras, Yakshas and the Uragas even can not until that

bondage. But I know not how those two heroes liberated themselves from that bondage whether by magic or by strength Those Rakshasas that were sent by me to battle have been destroyed by the Vanaras To tell the truth there is no hero now who can by his prowess destroy Ram Lakshman Sugriva and Vibhishan How mighty is Ram? How irresistible are his weapons that Rakshasas have fallen by his hands! Non let sentties carefully guard Lanka and the Ashoka forest where Janaki lives surrounded by the Rakshasis. After this entry and exit of every body must be carefully reported Go and he in ambush with your armies where there are shrubs and groves. You must always watch the move ments of the adversaries in the morning evening and at Indifference about it is not at all advisable Whether the enemy is full of preparations or advancing or are stationed in their former place must always be carefully observed"

Thereupon the Rakshasas commenced their work according to the directions of Ravan Ravan too with a sorrow-stricken heart entered his palace. The fire of his wrath was-kindled again and he began to brood over the death of his sons heaving deep sighs off and on

Then the surviving Rakshasas soon appearing before Ravan said, O Lord! Devantaka and other warriors have fallen on the field of battle.

At this news the eyes of Ravan became bedewed with tears, and he became extremely agitated thinking of the destruction of his sons and brother

In the meantime great Indrajit seeing Ravan thus plunged m giref said Father! Why are you so said and anxious so long Indrajit is alive There is none who can survive in my fight. You wait and will see Ram and Lakshman dead torn by my arrows. Relying on my valour as well as upon my lucks! take my yow that! shall destroy Ram and Lakshman by my irresistible arrows.

'To-day Indra Yama Vishnu Rudra Sadhya

Vaishwanara, Chandra and Surjya will witness my valour as once displayed by Vishnu in the form of a dwarf, in the sacrifice of Vali"

After assuring Ravan with bold words, the great hero, Indrajit, ascended his car. His chariot was full of weapons, yoked with asses, and in speed, it was like the wind Gerting upon this excellent car Indrait cheerfully proceeded for battle, A large number of soldiers followed him with bows and arrows in hands Amongst them some were seated upon elephants: some on horses, some on tigers, some on scorpions, some on cats, some on asses, some on camels, some on snakes, some on boars, some on lions some on tackals, huge as hills, some on crows, some on ducks, and some others on pea-cocks. All those mighty warriors were equipped with Prashas, maces, swords. clubs and axes Indrant moved with all these in violent speed. Trumpets and conchshells sounded loud A moon-white umbrella spread over Indrajit's head, as the full moon shines in the sky. On his either sides white chowris with gold handles were being waved. As the firmament looks bright with the sun, so the city of Lanka shone by the presence of this matchless warrior

On arriving at the field of battle Indrajit stationed the Rakshasas on all sides. The name of that place was Nikumbhila. Reaching there, Indrajit commenced a sacrifice for victory. He began to propitiate the God of fire duly by offering incense, wreathes of flowers and offerings of fried rice, and by chanting mantras. Arrows served for Kusha grass and a deep iron ladle was laid, the barks of Vibhitaka tree served for fig twigs and robes were dyed red to make meat preparations for the sacrifice. After lighting the sacrificial fire, Indrajit siezed a black goat by its throat. As

¹ For success in an undertaking, as victory in battle, sacrificial rites were often performed by the Vedic Hindus, and various offerings were thrown into sacrificial fire. Here some details have been given.

soon as that goat was thrown as an offering into fire its smokeless glare spread on all sides and omens of victory gradually appeared. The God of fire himself toxe in his image of shining gold and accepted the offerings by spreading out his hands. He again obtained Brahma weapons granted by Brahma. He then sanctified by that heavenly weapon and sacred Mantras his cheriot and bow. The whole firmament with the sun the moon and the planets shook when he invoked the presiding derry of the Brahma weapons by casting offerings to the sacrificial fire.

Indrajit then vanished in the sky with his bow arrows lance, and sword along with his chariot yoked with horses

CHAPTER LI

THE VICTORY OF INDRAJIT

Afterwards the Rakshasa army carrying flags and staffs commenced a heavy fighting and began to strike the Vanatas with Tomatas, goads and wonderful shafts.

Casting his eyes upon the Rakshasa troops Indrajit said fight bravely for the destruction of the Vanaras Thereupon the Rakshasas with great enthusiasm began to strike the Vanaras vigorously and Indrajit over their head began to spread havoc amongst Vanara army by his irresistible arms. The Vanaras began to throw trees and stones incessantly at him Indrajit in anger began to rout the Vanara troops. At that the Rakshasas were extremely delighted and each and every shaft of Indrajit took a number of Vanaras as its toll. Thus the defeated Vanaras began to disperse in fear and gave up all desire for a fight. They fell in hosts like the Asuras in the war with the gods Indrajit was like the glowing sun and his arrows were its rays?

The Vanaras made another desperate attempt but

they were soon routed and began to fall back in fear. Then they began to fight for Ram with their all possible might, and began to throw heavy stones at him. But victorious Indrajit easily prevented those dangerous volleys of stones and scattered them by his sharp arrows His fiery shafts like snakes began to smother the Vanaras Indrajit then pierced Gandhamadan with eighteen arrows and Nala with nine, Mainda with seven sharp arrows, Gaja with five, Jamvuvan and Neela with ten He then fatally struck with formidable shafts, obtained by way of boon Sugriva, Rishabha, Angada and Divida They remained as dead. Then flaring up in wrath like the Doomsday fire, Indrajit began to destroy the Vanaras with his dreadful arms, and was delighted seeing the Vanaras dispersing in fear with their bodies streaming in blood. Then, after smothering the Vanaras for sometime with his formidable arms, Indraut again vanished in the sky and began to shower arrows upon the vanaras as the clouds pour forth rains The huge Vanaras thus being molested by his arrows began to shriek in agony and pain, and they fell like thunder-smitten cliffs on the ground. At that time only his sharp shafts were seen but none could see Indraut hidden by the spell of magic

Then Indrajit covered the face of the sky with his formidable shafts and began to shower various arms like drops of fire on the heads of the Vanaras. The Vanaras with their bodies bathed in blood, looked like so many Kinsuka trees in blossoms. At that who looked up his eyes were pierced. The Vanaras clasped each other in fear of their lives and some saved themselves by lying prostrate on the ground. Indrajit by his arms wounded Hanuman, Sugriva, Angada, Gandhamadan, Jamvuvan, Sushena, Swift Mainda, Dvivida, Neela, Gavaksha, Gavaya, Kesheri Vidyut-dranstra, Surjyanana, Dadhimukha, Pavaksha, Nala and Kumuda. After thus vanquishing the Vanara leaders, Indrajit began to shower his shafts upon Ram and Lakshman. Then Ram seeing Indrajit's incessant.

volleys of arrows falling like showers of rain after surveying every thing carefully turned to Lakshman and said "My boy I Indrain after destroying the army by his magic is now discharging his arrows at us. This hero is proud of the boon obtained from Brahma his formidable self is now invisible so it is not possible to kill him now It is his weapon whose virtues and powers are unthinkable this wearon is got from that Selfborn Divinity who is the creator and destroyer of the universe O intelligent one ! Bear it this day by thinking of that great God along with me Let the formidable hero. Indraur cover us with his shafts. The Vanara army already appears very poor Let us now he merr like senseless things on earth. Seeing us in this plicht. Indrant will surely return to Lanka being assured of his victory

Then Ram and Lakshman were smothered by the arrows of Indrajit Seeing them thus humbled and cast into grief Indrajit roared in delight and went back to Lanka protected by Ravan greered with the praises of the Rakshaias and cheerfully narrated everything before his father

CHAPTER LII

VIBRISHANS ADVICE

Seeing Ram and Lakshman thus lying finers and the Vanata army lying senseless wise Vibhishan said O heroer Don't be afraid There is no cause of gried or despair worshipful Ram and Lakshman are lying on the ground out of respect towards Divine Brahms It is through His blessings that Indrajit has obtained such irresistible airrows. Ram and Lakshman out of their respect towards that weapon have fallen prostrate on the ground and lying inert as dead. So you have no cause for grief

Then intelligent Hanuman honouring the Brahma

weapon said, to. Vibhishan "O Rakshasa chief! These mighty Vanaras have been slain by the Brahma weapon. Let us now encourage the fainting ones"

Then those two heroes in that night began to roam over the field of battle with torches in their hands. They found the battle-field covered with arms and the dead bodies of the huge Vanaras. Of the Vanaras, tails of some, hands of some, thighs of some, legs of some and necks of some were severed. Blood was flowing in stream from their bodies and some of them wreathed in fear. Heroic Sugriva, Anagda, Neel. Gandhamadhan, Sushena, Mainda Begodarshi, Nala, Jyotirmukha Dvivida were lying like dead bodies on the field of battle. Indrajit by his Brahma weapon had slain sixty seven hundred millions of Vanaras.

Vibhishana seeing the Vanara army, vast as an outstretched expanse of the sea, in that distressed condition, began to search for Jamvuvan, the Riksha¹ king Jamvuvan had grown old in due course of nature. Being struck with arrows, he lay like a steady flame of fire Having espied him, Vibhishana approached him, and said

"O worshipful one ' Art thou alive?"

Then Jamvuvan with great difficulty answered

"Vibhishan! I have recognised you only by your voice. I have been smitten with arrows. I can't see you with my eyes. Let me ask you one thing, is Hanuman, the pride of Anjana, and of the wind god alive?"

Vibhisan said, 'O, Riksha chief! Why do you ask about Hanuman without enquiring about worshipful Ram and Lakshman? Such love and affection which you now show towards Hanuman have not been shown by Sugriva, Angada towards Ram"

Thereupon, Jamvuvan said, "Listen to me, why I have enquired about Hanuman, If that great hero be

¹ Riksha means a bear



houses and the citygates of Lanka was going through a (weird) dance In that night, all creatures were overwhelmed with fear, and the earth with its oceans began to toss Heroic Hanuman by gaping wide his flaming, horse-like mouth began to roar and the Rakshasas lay mert from fear Hanuman got himself ready for the work of Ram after bowing down to the ocean By throwing up his snake-like tail, by lowering his back, he contracted his ears, and by opening wide his mouth, gave a mighty spring in the sky. By the force of his flight, trees, stones and small monkeys that were on the hill were raised up and fell into the sea Heroic Hanuman with meteoric speed flew through the sky outspreading his arms. The sea became agitated with all its animals Hanuman proceeded in great speed like the disc flung by Vishnu's hand He, in the course of flight passed over streams, lakes, hills, forests, villages and cities. He never felt tired and flew like the bird Garura by filling different quarters with the deep noise of his flight He saw from distance the Himalayas, with its sounding catarracts, woody caves, snowy cliffs and dense rows of trees Hanuman crossed the Himalayas with the speed of the wind He found many sacred hermitages standing upon the mountain He found there different places as the Brahmashira, silvery spots, the place where standing God Rudra discharged his shaft, the abode of Indra, Hayagriva region Yamakinkara place, the place of fire the region of Kuvera, the meeting place of the flaming Sun the Brahma spot, and the navel of the earth

Hanuman espied the foremost of Mountains the Kailash, the spot of meditation of God Rudra, and of the great Bull and the golden mountain of medicines, full of luminous medicinal herbs. He was greatly astonished at the sight of the Mountain of medicines flaming like a column of fire, and springing upon it, he began to look for the medicines, Hanuman crossed thousands of Yoganas in the mountain of medicines. In the meantime, the medicines finding one looking for

them suddenly disappeared from sight. Then Hanuman grew exceedingly angry and his eyes began to glow like fire. With a deep roar he said. O mountain! Why don't you show favour and sympathy to Ram? What is the cause of this slight towards him? I shall immediately punish you for this misconduct. You will instantly find yourself scattered by the provess of my arms.

Saying this Hanuman violently plucked a mountain peak. That peak was covered with woods, tinged with gold and other minerals and its crown was luminous. Its stones fell in different directions and herd of elephants were roaming over it. Hanuman taking that peak, to the great panic of Indra and other gods tose up in the sky. The denizens of the sky being sationished at this heroic feat of Hanuman began to praise him loudly. He flew like Garura. The luminous peak in his land was incapable of being gazed upon like the glowing sun. At that time he looked like another sun by the side of the sun! As God Vishnu shines in beaven by holding his disc, luminous with intense rays so that tall hero appeared with that cliff in his hand. The Vanaras clamoured in delight having espied him from distance.

Hanuman too at the sight of the Vanaras began to roar repeatedly. Thereupon the Rakshasas of Lanka roared back in thundering noise.

In no time Hanuman flighted upon Lanka and after greeting the chiefs of the Vanaras he embraced Vihinghan

At the very smell of the medicines Ram and Laksh man were perfectly cured and other Vanaras too gradually came round and stood upon their legs. As people rise from their sleep in the morning so they rose from their stupor.

The Rakshasas, however 'could not be revived, for all the Rakshasas that were slain were thrown into the sea at the command of Ravan less their number might be commed. Then, Hanuman again took back the mountain of medicines to the Himalayas and placed it in the proper place and returned back

CHAPTER LIII

LANKA IN FLAMES

After that, Sugriva, the Kapi king, deciding a course of action, addressing Hanuman said, "O hero! Since Kumbhakarna and other princes have been slain, I do not know how Ravan will defend Lanka any more? Let the strong and courageous Vanaras from our side fall upon Lanka with burning torches"

The sun went down, and in the dark evening, the Vanaras proceeded towards Lanka with torches in hand

The un-even eyed Rakshasas that were guarding the city gates of Lanka, took to their heels at the sight of those formidable Vanaras proceeding with lighted torches in their hands. The Vanaras, then in delight, set fire to the city-gates, upper houses, to all the high roads and narrow lanes, and to the palaces In no time, the fire was ablaze and it put forth its cruel tongues in all directions High palaces began to burn and crumble into pieces Aguru, fine sandal, pearls, polished gems, diamonds, and corals all were reduced to ashes kinds of clothes spun from flax, silk, and lambs' wool, golden vessels, excellent hainess, elephant's gear, armours of the warriors, protecting covers of the elephants and horses, various kinds of arms, hairy blankets, chowris, tiger's skin, musk, sacrificial rooms, bedsteads, household furniture and everything were burnt to ashes

The Rakshasas were clad in golden armours, they were garlands and had put on excellent dress, they were walking fast in staggering gait under the influence of wine, and their wives in fear followed them clinging by the ends of their clothes,

The wrath of the Rakshasas became kindled at this

sudden act of ar on by the Vanaras and they came out with swords lances and axes in their hands. Some w re taking their meals, some were drinking, and some were happily asleep on fine beds with their wives, finding themselves hemmed in on all sides by fire, they came out in great alarm holding young children by their arms. Everything was in blace and fire I aped in all directions. The mansions of Lanka were costly and strong-built. Some of them were like the full moon and some were crescent shaped their wid chambers' windows and latrices were fine and wonderful and their daises well built. Those upp r chambers were made of gold and wrought with corals and gem and in their heights they sumed to touch the sky became echoed with the cris of startled pea-cocks and cranes began to consume those spacious rooms. The flaming city gate looked like a cloud lit up with lightning and houses appeared like so many peaks burning encircled by forest fire. In that fatal night women that were fast asleep in seven storied palaces, being scorched by fire threw off their ornaments and shricked in pain. The burning houses fell with a crash like the peaks of a mountain struck down by lightning and from distance they shone like the cliffs of the Himalayas cousumed by forest fire. The roofs of the values were lit up with cruel flame. At that time, Lanka appeared like a Kinsuka tree in blossoms. The people in fear untied the horses and elephants. At that time Lanka (with its hubbub) appeared like an ocean with sharks and crocodiles turning in a whirlpool. Some where, the horse bolted at the right of an elephant, while at another place, the elephant ran away at the sight of a steed. The waters of the Ocean looked red with the glow of that mighty fire and reflections of the burning houses fell on its restless water Lanka was thus in fire

The cries of women enveloped in smoke and fire could be heard from hundreds of leagues. The Rakshasas

^{: 1} It may mean spacious arrangement for light,

who were then coming out with their burning bodies, were suddenly attacked by the Vanaras, and the air became resounded with their yells

In the meantime, Ram and Lakshman, having their arrows removed, cheerfully took up their bows and quivers. A great noise was produced as Ram twang his bow. Ram looked like angry Rudra and the twanging of his bow drowned the clamours of the Rakshasas. The hills crumbled by his arrows. Seeing Ram's shafts penetrating into their palaces and abodes, the Rakshasas got themselves ready for battle.

In the meantime, Sugriva, gave instructions to attack the gate that lay nearest to one "Whoever will run away is certainly disobedient to me, you must kill that wicked fellow"

Seeing the Vanaras standing with torches at the city-gate, the wrath of Ravan was fiercely kindled. The air ejected from his mouth filled all directions, and the wrath of God Rudra seemed to be mirrored on his countenance.

Then calling Kumbha and Nikumbha sons of Kumbhakarna near him, said, 'My boys! Proceed with a big army to the field of battle"

At this, Kumbha and Nikumbha started for fight Yupaksha, Shonitasha, Prajangha, and Kampana followed them Ravan set up a heroic roar and said, "Rakshasas! Go and fight at night"

Thereupon, the Rakshasas issued forth with shining arms. The sky became ilit up with the sheen of their ornaments and apparel and by the fiery glow of the Vanaras

The light of the moon and the stars and the halo of the apparel of the heroes on both sides, lighted up the intervening sky between the two armies

The Vanaras found the Rakshasa army well equipped, sufficiently provided with horses, elephants and various kinds of arms. Their zones were producing a tinkling

sound Their bows were strung arrows fixed to them and the air became scented with the sweet fragrane, used by them The Rakshaws attacked the Vanaras violently like moths leaping into flame. Vanaras began to strike them with stones, trees and first blows. The Rakshaws began to ever their heads with shirth weapons, and the Rakshaws in their turn were bring destroyed by the Vanaras some were cursing some abusing some bragging of their prowers and some were challenging their antagonists. And in no time a heavy fight ensued between the two prittes.

When the fight thickened Angada approached Kampana kampana being entaged for the wounds received dealt a severe slap on Angada's breast and Angada fell unconscious, But he soon recovered and hurled a peak against kampana kampana died from that blow. In the meantime. Shonitaksha came near Angada and began to strike with sharp arrows Shonitaksha hurled several kinds of sharp weapons against Angada Angada being thus hurt fell upon kampana destroyed his bow arrows and the chariot Thereupon Kampana took up his sword and shield. Angada siezed him by a spring and snatching off his sword cut him vertically into two pieces and proceeded to another place. In the meantime Yupaksha bing greatly enraged soon came near to Angada along with Prajangha. Shonitaksha too having recovered himself a little came there with his iron mace. Angada b ing stationed between Prajangha and Shonitaksha appeared like the full moon between the two Vishakha stars. Mainda and Dvivida were protecting his flanks and the Vanaras were waiting to fight the Rakshams. The Rakshasas in fury attacked them with swords maces and bows and arrows The Vanaras began to hurl trees and stones against them. Prajanglia cut those trees and stones into pieces and the Vanaras in their turn crushed down his chariot into atoms Mainda and Dvivida attacked the Rakshasas in great fury but Shonitksa frustrated their attacks.

Then Prajangha attacked Angada with a huge sword. Angada uprooted an Aswakarna tree and struck Prajangha on his wrist and the sword fell down from Prajangha's grasp At this Prajangha dealt a severe blow like a thunder, Angada remained stunned for some time then, recovering himself, Angada broke Prajangha's head with a tremendous fist blow.

Yupaksha seeing his uncle thus slain got down from the chariot with tearful eyes. He had no more arrows in his quiver, so he rushed with his sword. Thereupon, heroic Dvivida struck Yupaksha with a huge stone on his chest. Then a fierce fight ensued between the two. In the meantime, Shonitaksha struck. Dvivida with his mace, Divida groaned under that blow, but finding Shonitaksha to strike again, he snatched away that mace from his hand.

In the meantime, Mainda came near Dvivida and a heavy fight ensued Dvivida struck Shonitakska on his face and pounded him to atoms Mainda too in fury killed Yupaksha by smashing his ribs. At that, the Rakshasa soldiers in despair ran to Kumbha

CHAPTER LIV.

KUMBHA'S FIGHT

Kumbha encouraged them by his assurances and found that most of the heroes had been slain by the Vanaras Kumbha commenced a desperate fight against the Vanaras, and that great warrior, foremost of bowmen, began to tear and cut the Vanaras by his sharp arrows He struck Dvivida with a gold plated arrow Dvivida fell wounded by stretching apart his legs. Then Mainda struck Kumbha with a huge piece of rock, but heroic Kumbha cut that into pieces by five sharp arrows and struck Mainda with another shaft on the chest. Mainda fell unconscious from that blow.

Then, Angada seeing Dvivida and Mainda thus

worsted in the fight rushed forwards towards Kumbha in violent speed, kumbha wounded Angada with a number of arrows as one wounds an elephant with a good. Angada though wounded, was not least overcome, but he incessantly showered trees and stones on Kumbhas head. But Kumbhas arrows cut them into pieces. Angada rushed forward but kumbha struck him with two arrows that pierced his brows. Blood blinded his eyes. Then Angada covering his eyes with one hand, plucked a tree with the other. That tree had a number of branches. Angada tested it against his breast and cleared it of all branches and leaves. Then the Sala tree looked like the flag-staff of Angada hurled it with great violence against kumbha It broke kumbhas arrows but kumbha in wrath struck Angada with seven sharp arrows. Angada reeled under that blow and fell unconscious on the ground.

When Angada fell and lay like a calm sea the Vanaras in baste informed Ram about it,

Ram despatched Jamvuvan and others for the protection of Angada. The Vanaras at once arrived there with trees and stones in their hands. Jamvuvan, Sushena and Vegodarshi in wrath ran towards Kumbha. Then Kumbha prevented their advance as one checks a stream with rocks and stones Everything was covered with arrows, and as nothing is discernable in a vast-ocean, so nothing could be marked there in the field of battle.

In the meantime Sugriva approached and ran after Kunbha as a lion goes after a wild elephant of the hill, and hurled Aswakarna and other trees ogainst Kumbha. But Kumbha cut all of them into pieces, and the trees fell with a crash. But Sugriva was not least moved by it, nor did he mind the arrows that wounded him all over the body but he me kly bor. all Sugriva then saatched Kumbhas bow and broke it into two and Kumbha looked miserable like an elephant whose tusk had been broken.

Sugriva then addressing Khumbha said, "Khumbha! Surely your prowess and the force of your arrows are wonderful In might, thou art like Prahlad and Vali, in valour like Varuna and Kuvera Amongst the Rakshas as, only Ravan and you possess true valour You alone are like Kumbhakarna in strength As mental affliction cannot overcome a person who has conquered his sense, so even the Gods cannot attack you Now display your prowess and also witness that of mine. Your uncle, Ravan conquered the gods and the Asuras by virtue of receiving boon from heaven, and Kumbhakarna by his own might You have both favour of the gods and prowess of your own In bowmanship you are like great Indrajit and in might, like Ravan, the Rakshasa king In fact, you are now foremost of the This day, the world will witness the great Rakshasas fight between you and me as once it wichessed the great battle between Indra and Sambara Asura You have done wonderful feat, and shown marvellous skill in the use of arms You have slain a number of mighty Vanaras. You are now fatigued, if I kill you at this time, people will speak ill of me In fear of that bad name I refrain from destroying you now Take rest and then witness my prowess

Kumbha's energy flared up by this praise of Sngriva He encircled Sugriva with his hands. Then a fierce struggle and wrestling ensued as between two infuriated elephants. From exhaustion, they began to emit fire and smoke from their mouths. The earth and the Ocean shook under their heroic treads. Suddenly Sugriva raised Kumbha from the ground and threw him into the sea. Kumbha fell like a huge rock into the sea crushing all aquatic animals by his weight. Kumbha however soon got up from the sea and struck Sugriva with a thunderlike fist blow on the chest. Sugriva's skin was cut and his brows were bruised and blood sprutted out from his body.

¹ Apparently breath that blows through one's mouth which usually turns into mist in a foggy weather or in deep winter

redoubled at that blow and he dealt a thunder like severe blow on Kumbba s chest. Kumbba fell down like an extinguished fire, and it seemed as if a flaming meteor fell on earth. Kumbba s ribs were broken, and being infested with the halo of god Rudra, he became dazzling as the sun. The earth shook when he fell and the Rakshasas were extremely frightened at his death

CHAPTER LV

NIRUMBHA & DEATH

Nikumbha seeing Kumbha thus fallen, rushed towards Sugriva glowing with rage. He held a formidable Parigha in his hand. Its iron handle was wrought in gold and diamonds it was encircled with a garland of flowers and it removed the fear of the Rakshasas. It was long and was burning like fire. Nikumbha began to whirl that dreadful Parigha, uttering heroic roars all the while. His breast was protected by an excellent armour so his other limbs were. That great hero with that Parigha appeared like a rumbling cloud adorned with the rain bow. The sky with its stars and planets and the city of Alaka seemed to spin round by the whirling of that Parigha Nikumbha shone like the Doomsday fire. His anger was its fuel and the Parigha was its flame. At that time, that great warrior became quite maccessible to others, and both the Vanaras and the Rakshasas stood in awe of him. In the meantime heroic Hanuman approached Nikumbha by baring his breast Long armed, Nikumbha hurled that glittering Parigha against Hannman and it struck Hanuman on the breast, but it broke into pieces by coming in con tact with that ample, adamantine chest. Its fragments flew in all directions, and they shone like meteoric showers in the sky Hanuman remained quite unmoved at that blow Then Hanuman struck Nikumbha with violent strength with a first blow on his chest.

Nikumbha's armour was broken by that blow and blood sprutted out in jets, and immediately a light flashed forth and shed away, like lightning in the sky.

Then Nikumbha recovering himself a little seized Hanuman with great violence and dragged him towards Lanka, by raising him up from the ground The Rakshasas were greatly astonished at this amazing feat and began to clamour in delight

Then Hanuman struck Nikumbha with a fist blow and freeing himself from Nikumbha's grasp, stood upon the grounds. His wrath kindled fiercely. He threw down Nikumbha and began to press him down. Hanuman then got upon Nikumbha and pressed his throat by his hands. Nikumbha began to groan horribly Hanuman twisted Nikumbha's neck and tore off his head. The Vanaras roared in delight and resounded the quarters with their roars. The Rakshasas were extremely terrified by that noise.

Ravan hearing of Kumbha's and Nikumbha's death burned with rage Being overwhelmed with rage and grief, addressing Khara's son, large-eyed Makaraksha, said, "My boy! Proceed with an army at my command and come back after destroying Ram and Lakshman with the Vanara hosts

Makaraksha, proud of his valour, bowed down to Ravan's behest and issued forth after greeting Ravan with due honours

The commander of the army stood before him. Makaraksha told him to get the army ready without any delay, and the commander obeyed his orders instantly

Then Makaraksha getting upon his chariot, asked the charioteer to drive him to the battle field.

Then to encourage the Rakshasas, that warrior said, "O Rakshasas fight with me Lord Ravan has asked me to destroy Ram, Lakshman and other Vanaras, and I shall destroy them to-day As fire

consumes dry logs of wood so I shall destroy Vanatas with my lance"

Rakshasas were well equipped and strong They were cruel and could assume any form at their will they were quite formidable in appearance and hid flowing locks. They were toxing like infuriated elephants. Those Rakshasa warriors followed Maka raksha in cheerful mind

Every quarter became resounded with the notes of trumpers and the loud sounds of the conchshells. But whip slipped from the charioteer's grasp and the horses could no longer proceed in their proud canter as before tears rolled down their eyes and they some how dragged their legs! The wind was tainted with dusts. But Makaraksha paid no heed to these omens nor did the Rakshasis who were black as buffalloes and elephants and bore wound of weapons on their strong bodies

CHAPTER LVI

MAKARAKSHA 8 FIGHT

Seeing Makaraksha issuing forth for battle the Vanaras stood ready for the fight. The Vanaras held trees and stones in their hands. The Vanaras were violently attacked by the Rakshasas and they began to disperse in panic. Thereupon heroic Ram protected the Vanaras by frustrating the shaft of the Rakshasas.

In the meantime Makarakha came near Ram and broke forth in anger "Come now Ram I I shall fight a duel with you and shall deatroy you with my sharp arrows You killed my father khara in the Dandaka forest your sight has kindled my wrath O villant I am now burning with rage because at that time I could not find you there. Fortunately you have fallen within my sight you are coverable to me as inferior animals to a hungry ilon. This day you will yourself

repair to the region where you have sent others previously in battle. Now, all will witness my prowess and your valour, fight with me with whatever weapons you like, or with mere fists if you wish

Ram laughed at these words of garrulous Makaraksha and said, "O hero! Why do you brag in vain. In battle none can be defeated by mere words. In the Dandaka forest. I have slain fourteen thousand Rakshasas along with Khara, Dushan and Trishira. This day, I shall offer your body to the ravenous birds of prey.

At this, Makaraksha discharged a volley of sharp arrows against Ram Ram cut down those shafts into pieces Finding his arrows thus frustrated by Ram, Makaraksha commenced a desperate fight

Then all the quarters became resounded with the twanging of their bows and the sky became covered with their arrows

Ram cut down Makarakha's bow and destroyed the chariot with its steeds Makaraksha then jumped on the ground and raised a formidable lance against Ram. That lance was a gift from God Rudra and it could destroy the world It glowed with its own effulgence, and the gods moved away at the sight of that terrible weapon Makaiaksha in great fury hurled that lance against Ram, but Ram cut that into pieces by four sharp shafts. At that, the denizens in heaven began to praise Ram That golden lance fell on the ground like a burning meteor. Then Makaraksha ran towards Ram, raising his arm and saying "Wait, just wait" Ram then smilingly discharged a fire-arm and Makaraksha fell down being wounded at the heart Then the Rakshasas were overwhelmed with fear and the gods with joy.

CHAPTER LVII

INDRAJIT SETS OUT

At the news of Makaraksha s death Ravan's wrath flated up with fierce glow. He grinded his teeth in simpatient rage. Then deciding the course of action he said to Indrajit. My Darling! You are the mightiest warrior amongst all now kill Ram and Lakshman by your prowess either by remaining visible or invisible through your magic. You have conquered even matchless Indra by your valour whereas Ram and Lakshman are only ordinary human beings. Won't you slay them simply out of scotn?

Thereupon heroic Indrajit resolved to proceed to battle and in order to propitiate the God of fire he repaired first to the sacrificial ground. There the Rakshasa women with red bonnets appeared in haste and began to make various preparations for the sacrifice. Indrajit covered the flame with offerings and took a black goat by its neck. The fire burned with an intense smokeless glow and auguries of victories became manifested in it. A golden tongue of flame received the offerings. The sacrifice for victory was complete Indrajit after gratifying the gods and other supernatural beings made himself invisible ascending a glittering golden car. His flag steff was made of sapphire and was controlled by a golden ring and the flag bore the mark of the cresent moon. The chariot was yoked with four steeds.

Heroic Indrajit being equipped with various arms became quite inaccessible and then said. This day I shall conquer vagrant Ram and Lakshman and confer the glory of victory on my father and shall destroy all the Vanatas of the world to his intense delight.

Then stern Indrajit arriving at the battle field towering with rage found heroic Ram and Lakshman formidably stationed amongst the Vanaras like threehooded snakes

As soon as Indrajit recognised them he strung his bow and fixed his arrow to it.

His chariot was invisible and he discharged a volley of arrows against Ram and Lakshman Gradually all the quarters became covered with his shafts that were being showered like rains

Ram and Lakshman prevented them by their divine arms, but their arrows could not touch Indrajit Indrajit was concealed behind a veil. He created by magic a screen of smoke and became quite invisible. But the twanging sound of his bow, the rumbling noise of his chariot, and the clatter of his horse's hoofs could be heard, and Indrajit in anger began to pierce. Ram with his shafts received as boon. Ram and Lakshman were literally under a shower of arrows, like tropical rains. They then began to discharge their arrows which after drawing blood from Indrajit fell on the ground stained with gore. Ram and Lakshman discharged their arrows towards the direction from which the shafts of Indrajit seemed to proceed. Promptness of Ram and Lakshman were quite amazing.

Indrajit was moving about unseen and was striking. Ram and Lakshman with his sharp arrows

Heroic Ram and Lakshman soon became wounded by Indrajit's arrows Blood flowed from their bodies and they looked like two Kinsuka trees covered with (deep crimson) blossoms. As the sun becomes invisible behind a bank of clouds, so nothing could be detected about Indrajit.

Thus a large number of Vanaras fell by his sharp shafts

In the meantime, Lakshman said in great rage, "O worshipful lord! This day, I shall discharge the Brahma weapon for the destruction of the Rakshasa.

Then Ram said My boy! It is not proper to destroy all the Rakshasas for the offence of a single individual

It is not proper for you to destroy them who are unwilling to fisht, or hiding themselves in fear or seeking protection with joined palms or running away or regaling themselves with wine. Let us now kill Indrant. He is a great sorcerer. He is invisible on account of his magic spell. But it is possible for us to slay him though hidden from view. If he once becomes visible the Vanaras will be able to destroy him with less efforts. If that villain now hides himself within the womb of the earth enter the Nether region or sky still he will surely be destroyed by my weapons."

Saying this, heroic Ram with the Vanaras tried tofind out means for the destruction of cruel Indrajit

CHAPTER LVIII

INDRAJIT S FIGHT

Indrajit's eyes were red with anger at the destruction of his kinsmen. Having discerned the deep motive of Ram he left the field of battle and entered the city by its Western Gate. On his way he found that Ram and Lakshman had not yet ceased from fighting. Thereupon that enemy of the gods. Indrajit resolved to produce an illusion by magic, about the execution of Sita and with that object he returned to the battle field. Then the Vanaras getting sight of him began to hurl missiles of stones and trees against him.

Before others, Hanuman advanced towards Indrajit by plucking a mountain peak. On advancing Hanu man saw Janaki on Indrajit's chariot, wearing a single-braid of hair. Her face was lean with fasting and her mind afflicted with sorrow She was clad with a piece of dirty linen and her body was stained with dusts. Hanu man took her to be Janaki and was greatly mortified at

seeing her woes He tried to divine Indrajit's motive. Then with other Vanaras, Hanuman rushed towards Indrajit

Indrajit was dragging Sita by her hair, and then drew out his sword in the presence of all

Then exquisitely beautiful magic Sita cried out, "Alack Ram, Ah, alack, Ram!"

Hanuman began to shed tears with a griefstricken heart at the sight of her sufferings. Then Hanuman angrily said to Indrajit, "Thou Villain! Thou art doomed to death for touching Janaki's hair. You are born in the line of a Brahmarishi, but still have become a Rakshasa, fie unto you. You are vicious and wicked, and have adopted crooked ways at the time of fighting. Thou shameless creature! You ought to be ashamed of killing a woman. Cruel-hearted villain! Janaki is now homeless and helpless, with what heart do you now put her to death? You are now within my powers, if you commit this foul act, you won't survive long, and you will soon reach that abominable region of the murderers of women, that are avoided even by murderers of men."

With these words, Hanuman rushed towards Indrajit Thereupon, Indrajit said. Thou vile Vanara, I shall now slay that Sita before you, Sugriva and Ram; after that, I shall destroy you, Ram, Lakshman, Sugriva and Anarya Vibhishan You have just now remarked, that it is improper to slay a woman and in reply to it, let me say that whatever is painful to an enemy is quite proper "

Saying this, Indrajit struck that magic Sita with his sharp sword. Struck by the sword beautiful Sita was cut into two transverse sections

¹ Mark the word Anarya means a non-Arayan 1e despicable or llow Indrajit calls Vibhishan a "non-Aryan." certainly a non Aryan would not abuse another of his race by calling him a non Aryan If therefore stands to reason that the Rakshasas were not non-Aryans as is usually supposed

Then Indrajit said to Hunuman "You Vanara!
Just see I have now put the beloved queen of Ram
Sita, to death I have thus frustrated all your endeavours.

Saying this the ranger of the sky began to roar opening his mouth wide.

The Vanaras were standing at a short distance They heard that heroic roar and began to cast sorrowful looks around and began to fall back in fear

Then Hunuman addressing the Vanaras said Yewarriors! Why are you running away in despair? Where hast gone your valour? See I am now advancing forward, just follow me

Then the Vanaras turned round and pressed forward with trees and stones in their hands. Hanuman appeared like Death himself and began to consume the Rakshassa like fire.

That great hero overwhelmed with grief and rage hurled a big stone at Indrajits charior. But at the alightest spur of the charloteer the trained borses moved away with the charlot to some distance missed its aim and fell down crushing many Rakshasas thereby. The Rakshasas were overpowered by the Vanaras and they began to grown in pain. Thereupon Indrajit rushed forward and began to destroy the Vanaras with his sharp weapons and the Vanaras began to run away in fear. Then Hunuman addressing the Vanaras said. Comrades it is no use to fight with the-Rakshasas since for whom we are fighting at the risk of our lives that worshipful Janak is dead.

"Let us now proceed and inform Ram and Sugriva about it and we shall do what they will direct us to do." With these words Hanuman retreated with the Vanaras.

Seeing Hunuman thus retreated wicked Indrajit went to the Nikumbhila temple for the purpose of performing a sactifice

CHAPTER LIX

LAKSHMAN'S ADVICE

Here Ram hearing of a tremendous din of battle, told Jamvuvan, "My noble friend! Just listen to the mighty noise of the clinging of arms perhaps Hunuman as somewhere engaged in some arduous feat, just go and help him with your army".

Thereupon the Riksha lord with his army proceeded towards the Western gate, and saw Hunuman coming back with the Vanaras The Vanaras were gasping for breath from exhaustion. On his way Hunuman came across Bhalluka army dark as clouds Hunuman asked them to stop and appearing before Ram said, "O Ram! when we were engaged in fighting, Indrajit executed Sita in our presence We have come to inform you with a sorrowful heart"

At this cruel news, Ram fell unconscious like an uprooted tree, the Vanaras immediately came near him and began to sprinkle lotus scented water on him Then Lakshman took him up on his arms and broke forth in sorrow

"You are pious and saintly in character, but your piety could not protect you from series of misfortunes, hence virtue is of little use. Happiness of created beings is something tangible, since piety or virtue is not so virtue, can not be the means of happiness. Nature is happy without any morality, so created beings can also be happy without any religion whatsoever." Thus

So says Iago, "Virtue, a fig! It is in us that we are thus and

I This is the eternal problem of Ethics Problem of evil is an intensely complicated problem of Metaphysics. Here Lakshman argues like a modern positivist in whose philosophy virtue is merely an abstract idea, a mere convention. Kant says there is no logical necessity between Virtue and Happiness, but the synthetic notion is the result of the belief in God.

religion can not lead to happiness. Had it been so you could not be put into such troubles. If you maintain. that vice is the cause of our sufferings then Ravan would have been condemned to perdition and you could not have been so miserable like thi the truth seeing the happiness of the sinful and suffer ings of the victuous the old cant that virtue leads to happiness and vice to miseries appears, non to be dis proved on the other hand vice leads to hannings and virtues to sufferings Or if it be true, that virtue leads to happiness and vice to pain then let the virtuous be happy and the vicious miserable. But when we find the virtuous suffering infinitely and the vicious prospering b youd expectation it appears that vice and virtue are idle convention O hero ! If sin be considered to be an act and if the sinner by destroyed by sin then with the completion of the act vice will be destroyed so which is self destroyed how can you destroy that again? Or if one is destroyed by another s act which may be considered to be the former s fate then sin attaches to fate but not the agent for the agent is not in any way stained by it, for the agent is not the cause of another a death O worshipful lord or virtue is an insensate thing it has no reason or speech. Even if you admit its existence how can it find out its object of revenge? In fact if there were any religion at all then you would not have been un happy since you are suffering there is no such thing as religion or virtue. Religion is thus quite an insigni-ficant thing and unable to achieve its end. It is weak at the time of action it must depend upon one s endenyours. It has not the least power to secure one s happi In my opinion it is not at all proper to stick to impotent religion Further see if virtue be a quality attained by endeavours then give up virtue or religion and take to manliness and put forth your endeavours. O hero! If you consider truth to be religion then king Dasarath has fallen from virtue by not rede ming his pledge for investing you with the crown and for that he died then why did you not fulfil his yow? Or, if industry or virtue be alone covetable, then Indra would not have performed a sacrifice after slaying Maharshi Viswapa. Infact for the destruction of the enemy both valour and religion are necessary. Man for the attainment of their objects. pursue both of them. This is my opinion, but having renounced that religion which secures one's object of desire you have dispensed with all religiousness. As rivers and streams have their origin in the mountain. so from endeavours1 all virtue originate. All the acts of a weak purposeless2 man become scattered. and vanish like the waters of a shallow stream in summer. In truth, purpose is endeavour. Who has wealth he has friends and relations He is a man who has wealth on earth. He who has wealth is learned, powerful. intelligent and heroic, and the most accomplished of all persons I have just now mentioned to you the evils produced by the absence of wealth, and I can not understand, why you despised wealth by renouncing the throne He who has wealth has necessity for virtue and desire, every thing is favourable to him A poor man desirous of wealth can not attain wealth without industry and manliness Pleasure, desire, pride, anger, peace and conquest of self is under the influence of wealth The efforts of a saintly person that fail for want of wealth remain obscure like planets in a cloudy day O hero! When you went into exile in obedience to your father's wishes the Rakshasas carried off your wife Just arise, I shall remove by my own valout all the sufferings caused by Indrajit Rise up please why

^{1 1} e by getting himself coronated

² Lakshman is now shifting his point, he now argues for valour as well as for virtue

³ In the original all religion comes from wealth accumulated in various quarters. Here wealth or Artha seems to me to be endeavours that secure our objects of desire

⁴ Wealth subsequent sentences show that here Artha means wealth, so "purpose is endeavour" may also be set down as wealth is power. The poet here describes the advantages of wealth in society, which is certainly out of mark in this place.

do you forget your own glory? This day in revenge for worshipful Janski's death. I shall reduce Lanka to ruins with all its splendour and wealth.

When Lakshman devoted to Ram was assuring the latter there appeared Vibhishan surrounded by his four counsellors of collyrium hue He found Ram overwhelmed with shame and remorse lying on the lap of Lakshman, and the Vanaras were shedding tears standing round him

Seeing Vibhishan Lakshman said "O Arya! Hanu man has witnessed Sita being executed by Indrajit Worshipful Ram has swooned at that news."

Then Vibhishan interrupting Lakshman's speech said to Ram O Royal master I What Hanuman has said seems to be absurd like drying up the s a fully aware of the evil intentions which Ravan bears towards Sitn and for that he will never put her to death I repeatedly requested him to return Janaki for his own good but he didn't pay any heed to my words. Not to speak of putting Janaki to death nobody can see her eyes. Whom Indrajit has destroyed for which the Vanaras are overwhelmed with crief must be "Magic Sita This day wicked Indrajic will ner form a sacrifice at Nikumbhila for the attainment of his object of desire. God of fire with the other god will appear there. If Indrajit succeeds in p rforming the sacrifice then he will be quite invincible in battle His intention is to prevent the Vanaras from interfering with that sacrifice therefore he has bewildered the Vanaras by producing this illusion Let us now proceed with the army to Nikumbhila before he finishes the sacrifice Ram ! Don t be overwhelmed with grief just for nothing. The whole Vanara army has been dejected with sorrow at your plight. We shall now proceed with the army to Nikumbhila send Lakshman with us This hero will be able to interrupt Indrajit a sacrifice If Indrajit does not succeed in performing the sacrifice he will be slain by us Lakshman a sharp arrows will drink his blood like a ravenous bird of prev As Indee

the King of gods, employs his thunder for the destruction of the enemies, so engage Lakshman for this work. O hero! It is not proper to waste further time for the destruction of Indrajit Whenever he can finish his sacrifice he becomes invincible, hence even the gods become afraid of their lives"

CHAPTER LX

LAKSHMAN STARTS.

Ram heard Vibhishan's words, but on account of intense grief could not make out anything. Then after reviving himself a little, he asked Vibhishan in the presence of all, "Please repeat what you have just now said, I want to hear them again."

Thereupon, Vibhishan said, "O Ram! I carried out your orders promptly about stationing the troops in groves and woods. Now the, Vanara army has been stationed in all directions and the generals have drawn them in battle-array. You are grieving for nothing, this pains our heart, just banish your sorrow. Be energetic and cheerful If you wish to destroy the Rakshasas and recover Janaki then listen to a word of mine. Wicked Indrait has now repaired to Nikumbhila, let Lakshman proceed with us for the destruction of Indrant By the boon of Brahma the Brahmashira weapon and magic horse are within his reach. Now he has repaired with his army to Nikumbhila If he can perform the Avichara sacrifice to-day, then know it for certain that we shall all be destroyed by him Lord Brahma, the Grandsire of creation said to him arriving at Nikumbhila you fail to complete the Avichara sacrifice, and if any body at that sacrifice attacks you with arms then your death is certain, Ram!

¹ That sacrifice by the performance of which one can accomplish the particular object of his desire. In the Rigveda itself various kinds of sacrifices have been mentioned, each one bearing a separate name.

This is what Brahma has ordained as the means of his death. Now employ heroic Lakshman for that task. If Indrajit dies by arrows then Ravan with his friends and dependents will surely be destroyed."

Ram then replied O Vibhishan I I am fully aware of the magical powers of that formidable Rakshasa I also know that Bhrahmashira weapon is within his grasp and he can even defeat the gods and render them senseless on account of Brahmas blessings. I also know that as the sun becomes invisible on account of heavy-clouds in the sky so Indrajit becomes invisible in his charrot."

Having said all these to Viblishan turning to glorious Lakshman said My boy! You are a great hero, go and destroy that sorcerer with heroic Hanuman Jamvuvana and other generals. Vibhishan can direct what is illusion so he with his four counsellors will accompany you."

Thereupon mighty Lakshman in obedience to Rams orders took up an excellent bow and covered his body with an armour. He carried the bow in his left hand his quiver was full of arrows, and a sword was slung from his back.

Having touched Rams feet Lakshman cheerfully said This day my shafts discharged from bow will fall upon Lanka as the ducks and larks fall upon a tank Surely my arrows will pierce that formidable Rakshasa to-day

With these words Lakshman bowed to Ram and wheeled round him Ram blessed him for victory

The Rakshasa chief Vibhishan with his four counsellors and Hanuman with thousands of Vanaras followed him. Lakshman on his way found the Bhalluka troops gathered in one place and on advancing further he found the Rakshass army drawn up in battle array Till then Indrajit did not enter Nikumbhia In order to destroy that sorcerer in the manner as predicted by Jerahma Lakshman waited there with Augada Vibhiands and the source of the sou

shan and Hanuman. The Rakshasas were armed with various kinds of bright arms that glittered in light, and was frightful to look at. The place was densely packed with their chariots decorated with flags and staffs. And as one enters a deep forest or into the realm of darkness, so heroic Lakshman entered the line of the Rakshasa army.

In the meantime Vibhishan for the mischief of the enemy said, "O hero! the dark line of army that you find in front of you is the Rakshasa army just engage the troops against them. Let them disperse the Rakshasa army and when the Rakshasas will be scattered in different directions then Indrajit will surely, be seen And so long the Avichara sacrifice is not completed attack the Rakshasa army vigorously. Villainous Indrajit is the terror of the world. He is vicious, cruel and a sorcerer. O hero just compass his destruction"

Thereupon, Lakshman began to fight The Vanaras and the Bhallukas rushed towards the Rakshasas
with trees in their hands. The Rakshasas too in order
to destroy them advanced with sharp weapons as swords.
Tomaras, arrows and Shaktis A heavy fight ensued
between the two parties Lanka became resounded
with heroic roars The sky was overcast with various
kinds of arms and trees discharged by the two armies.
The Rakshasas frightened the Vanaras by their prowess
so the Vanaras in their turn caused panic to the
Rakshasas

In the meantime, Indrajit finding his army thus worsted and dejected, stood up even though the Avichara sacrifice at Nikumbhila was not completed, and issued forth in great rage through the dense row of trees at Nikumbhila. He got upon his well-furnished chariot. His colour was of Collyrium dye his eyes were red, and he held a formidable bow and fearful arrows in his hands. At that time, that grim-looking warrior looked like. Death himself. The Rakshasas seeing Indrajit again ascending his chariot mustered their courage to fight against Lakshman. A terrible fight commenced.

Hanuman struck Indrajit with a tree and began to destroy the Raksha as in great wrath. The Rakshaus began to strike him with their arms.

Meanwhile Indrajit witnessing the great struggle between Hanuman and the Rakshasas asked his charicer to take him where Hanuman was lighting for if he was neglected he would compass destruction of the whole Rakshasa army. The charioteer drove near Hanuman, and Indrajit began to strike him with his sharp weapons. Hanuman being thus struck by Indrajit addressing the latter raid a You fool. If you are really a hero then fight fairly. You won to be able to eccape with your life. Come fight a duel with me. Thou are the foremost warrior amongst the Rakshasas just stand my onslaught this day.

In the meantime Vibhishan said to Lakshman "O hero! That warror who is the conqueror of Indra is seated on the chariot and is about to slay Hanuman. Now destroy him with a faral shalt.

At that Lakshman began to look at mighty Indrajit repeatedly

CHAPTER LXI

VIDUISHA S TREACHERY

Then Vibhishan hurriedly proceeded with Lokshman. After going some distance Vibhishan, pointing to Lakshman the sacrificial ground of Nikumbha and a huge dark Banyan tree said Lakshman! On that spot Indrajit after gartifying the supernatural spirits, commences his fight and on account of that Avichara sacrifice he becomes invisible to others. The hero has not yet reached the Banyan tree just destroy with your flaming acrows his chariot with the charioteer and the steeds." Thereupon Lakshman stood stretching his bow Indrajit was seen seated in a glittering car glow ms like fire.

At the sight of that great warrior, Lakshman said, "O Rakshasa! I challenge you to battle; just fight with me."

Then Indrajit seeing Vibhishan there broke forth in stern words, "Ah, you fool! You have grown old being born in this place. You are my father's own brother, now tell me, how but being an uncle do you think of doing mischief to me, your own nephew? O. thou villamous renegade 11 Friendship, pride in birth. feeling of brotherhood and religious sentiments do not govern thy conduct You are no doubt the most wret-ched of all despicable creature, and an object of contempt amongst the noble-minded people, since you could acknowledge another's service by renouncing your own kith and kin What a difference between serving one's own people and serving a stranger 1 You can't understand the great difference, because you are a fool If a stranger be accomplished, and one's own people bewithout any accomplishments whatsoever, still a stranger is always a stranger and one's own people always continue to be his own He who abandons his own party and 101ns another, is doomed to ruin (by the other party) after the destruction of his own party 2 O Rakshasa? How but could you display so much anxiety and cruel zeal to destroy your own people?"

Then Vibhishan replied, "O prince! Are you not aware of my nature? Then why do you waste your breath in vain? You are anything but noble. You should give up this naughtiness out of respect for your uncle. Though I am born amongst the cruel Rakshasas. I have been endowed with the prime quality of human-

¹ Indrajit reproaches Vibhishan with this treachery in noble and spirited words. Vibhishans are too plentiful in the annals of this country. But for them the history of India would have been otherwise. Indrajit calls Vibhishan a renegade who has revolted against his religion. In the Gita itself we find the noble injunction. 'It is preferable to die in one's faith to embracing that of another."

² Indrant's words should be written in letters of gold

ity and I never delight in any cruel deeds, nor have I any proclivity for victous acts. Tell me, my boy can not a brother renounce a victous brother? He who is victous and unrighteous should be promptly discarded like a snake in hand. He who steals another's wealth or shducts another's wife is ever to be adandoned like a burning house. He who is engaged in stealing others wives and properties and is always a cause of anxiety to his own people is doomed to destruction in no time.

Now massacre of the saints hostility with the gods pride illness and adverse circumstances are about to compass my brother Ravan's ruin. As clouds darken a bill so all these evils have overcast all his noble qualities. My boy! This is the real cause of abandoning Ravan. Now this city of Lanka and Ravan will be destroyed in no time. You are naughty reckless and young your end is nigh so abuse me in any manner you like. You have now been entrapped in great danger on account of the harsh expressions formerly employed rowards me by you. Now it is difficult for you to reach the root of the Banyan tree. Fight this day with Lakshman and there is no escape from his hands to-day. You will perform your services to the gods, 'reporting to the abode of death after the desolution of your body. Display you may your prowess utmost by discharging all your formidable shafts but never will you get back with your life in you.

At these words Indrajit grew furious. He had swords and other weapons in his hands. That Death like hero got upon a well decorated chariot yoked with black steeds and taking a strong formidable bow in his hand be espied heroic Lakshman mounted on the back of Hanuman like the sun rises on the summit of the Udaya hill (the mountain of dawn)

At their sight Indrajit angrily said. Witness my prowers to-day. Bear my shafts that will be poured upon you like incessant rain from the clouds. I shall

¹ L & the excrision

consume you all with my flaming arrows as fire reduces cotton to ashes I shall despatch you all to the abode of death with my lance, swords, arrows, Shaktis and other arms. When I shall set about fighting who amongst you will be able to stand my quick shafts and heroic roars like the rumbling of clouds? O Lakshman I Don't you remember that in that night-attack you two brothers along with other warriors who were your assistants fell unconscious when struck with my sharp arrows? I am like an angry serpent Since you are engaged in fighting with me, you will surely meet with death."

Then Lakshman boldly replied, "What you think so easy in words is really difficult in execution. He is intelligent who can achieve his end by his efforts. But thou art a fool. In what is extremely arduous to attain you think yourself successful simply by your words. What you did, remaining concealed in the sky is not the way with a hero, but with a thief. Now do I stand before thee, just witness my prowess. What is the good of idle vauntings?"

Thereupon, the heroic Indrajit stretched his bow and discharged sharp arrows at Lakshman Those shafts deadly as venomous snakes struck Lakshman with a hissing sound Lakshman being deeply wounded and being gory all over his body looked like a smokeless column of fire

Then Indrajit gloating over this heroic deed of his, addressing Lakshman, said, 'You Lakshman! These fatal arrow, s this day will rob you of your life. Vultures and eagles will feed upon your body. You are mean and are the worst of the Kshatriyas. You are devoted to the villainous Rama. He will find you killed this day by my arrows. He will to-day witness your head severed, armour battered and the bow slipped of your hand."

Thereupon, Lakshman angrily replied "You bragging fool! Why do you waste your breath in vain! prove your valour by your deeds Without displaying your prowess in action why do you brag of your ownself

Now perform any such thing that I can take your words to be true O Rakshasa I Just see that without using any harsh expressions towards you and bragging I shall alay you even now."

Saying this the heroic Lakshman discharged five arous with great force at Indrayits breast. Those shofts like firety sinkes fell upon Indrayits breast and began to glow like the rays of the sun. At this Indrayit grew highly enraged and struck Lakshman with three sharp arrows.

Being anxious for victory they commenced a fierce battle. They were like two planets (closing against each other) in the sky like. Indra and Vritrasura and like two lions in the forest fighting a deadly fight against each other.

Then Lakshman breathed heavily in anger like a snake and discharged arrows against Indrajit Indrajit was greatly alarmed by the twanging of Lakshman is bow his face pale and stared rapidly towards him seeing Lakshman in that condution Vibhishan said Oherol I find Indrajits face to be darkened and other evil omens too. His end must be near Be prompt in bis destruction

Thereupon the heroic Laksiman began to shoot sharp arrows at Indrajit Indrajit for a while was stunned by these thunder like shafts. His sense were benumbed. After that he came near Laksiman and said You fool! Dont you remember the prowess I displayed on the first night of my attack. At that time both you and Rama were tied by Nagpasha. Then how have you dared to fight again 7.

Perhaps you have forgotten that both of you lay unconscious at that time. Surely you now wish for your death. If you did not witness my valour on that night wait you will see it just now.

Saying thus, Indrajit struck Lakshman with seven sharp arrows, Hanuman with ten and Vibhishan with hundred arrows. Lakshman defied him with a smile and said "You Rakshasa? Your arrows are quite insipid and light. They have produced a pleasant sensation in my body. In fact, such blunt shafts are never discharged by any great hero in battle, nor any warrior like you comes to fight of his own accord"

With these words Lakshman discharged sharparrows at Indraut in anger. Indraut's armour was broken into pieces and they fell like showers of stars within the chariot The whole body of Indrait was literally covered with wounds and, with his body bathed in blood, he looked like the morning sun Indrajit shot sharp arrows at Lakshman, and Lakshman's armour was broken into pieces. The one struck and the other warded off the attack Both were exhausted and both began to breathe heavily. The fight thickened at last Both became wounded and drenched with blood Both were skilled in fight Both began to strike each other with sharp arrows Both were eager for victory Armours and flags of both the warriors werecut, and blood streamed forth from both of them. deep, dark clouds pour down rain, so those two watriors began to discharge incessant arrows with heroic roars. The sky became covered with their arrows fought for a long time but none of them was vanquished or tired Their skill in the use of arms was uniformly wonderful, quickness quite amazing, and there was even beauty in that Their heroic roars like thunder-claps which were repeatedly heard, struck terror into other people's hearts. Their arrows after wounding each of them struck deep into the earth. Some arrows were cut in the sky and their fragments fell to the ground At last, the battle-field was covered with arrows as the sacrificial ground is covered with the Kusha grass The warriors with their bodies red with blood looked like two Kinsuka trees in blossoms and with arrows struck in their bodies they looked like two hills with trees growing on them With their gory bodies they appeared like two burning flames

CHAPTER LXIL

THE PALL OF INDRAJIT

Indrajit and Lakshman fought as two infuriated elephants for victory. In the meantime Vibhishan appeared on the scene to witness the fight and after stretching his bow he began to strike the opponents with sharp arrows. As the thunder cleaves the mountain so his flaming arrows dispersed the Rakshassa and his followers too with maces and lances began to create havoc amongst the Rakshassa. At that time Vibhishan being surrounded by his followers looked like an adult elephant in the midst of young elephant calves.

Then to encourage the Vanara soldiers Vibhishan "Hear me warriors. This Indrajit is the only hope of Ravan and his army alone is now surviving then why are you so indifferent and lazy? If this wicked Indrajit is slain then only Ravan will remain You see Prahasta Nikumbha Kumbhakarna Kumblin Dhumraksha Jamvumalı Mahamali Tikshnavega Ashniprava Suptagna Yajnakupa Vajradranstra Sampadi Vikata, Avighna Japana Manda Proghesa Prajangha Gangha Agnikata Dudharsha Rashmiketu Divijibha Suriya-shatru Chakramali Vidyutiibha Kampana Satyabastu, Devantaka and Narantaka and others have met with their deaths at your bands. have crossed the ocean now come over this little pond He is the only one whom you have to conquer is my nephew so it is not proper for me to kill him still I shall for Ram renounce all affection and kindness and shall kill him to-day I wish for his death but tears have blinded my eyes so Lakshman will destroy him O Vanaras attack in a body the followers of Indrajit

The Vanaras were greatly cheered up by the famous-Vibhishan s words and began to wave their tails. They clamoured in joy as the pea-cocks do at the sight of clouds. In the meantime, Jamvuvan arrived there with the Bhalluka army. The Bhallukas began to fight with trees, and stones and with the assistance of their teeth. The Rakshasas too began to strike the Bhallukas with swords, axes, lances, Patisha and other weapons. At that time. Indrajit again ran after Lakshman and a severe fight ensued. Both of them became, hid behind the arrows discharged by them like the sun and the moon behind the clouds. At that time none could mark their handling of the bows and arrows, so swift were their hands. The sky became covered with their arrows, and every thing grew dark for that. In that darkness one's own party and the antagonist's party could not be distinguished. The sky was covered with uninterrupted darkness.

At that time the sun went down Every thing became enveloped in immense darkness Blood flowed in stream, and the ravenous birds of prey began to scream. The wind was hushed and the fire was about to be extinguished. The Gandharvas and the Charanas were stunned by the sight. The holy saints prayed for the welfare of the world saying, "Swasti, Swasti."

In the meantime, Lakshman pierced four black steeds of Indrait adorned with golden harness aiming at the charioteer Lakshman discharged thunder-like Bhalla The Bhalla resounded the sky (as soon as the bow-string was stretched) with its noise, and the head of the charioteer at once fell severed from the body Thereupon Indraut assumed the office of the charioteer At that time that sight produced a great curiosity in the sight-seers. When Indraut was doing the work of the charioteer arrows were showered upon him and upon his steeds. At that time Lakshman finding Indraut roaming about quite fearlessly, began to shoot fast volleys of arrows Indrant's zeal for fight was almost gone Gradually he grew morose and sad. At that sight the Vanara leaders began to praise Lakshman highly Then Pramarthi, Rabhasa Sharabha,

Gandhamadan fell with great violence upon the steeds of Indrajit. The horses thus overpowered began to womit blood. Then those Vanaras after slaying those four horses returned to Lakshman. Thus were destroyed horses and the charrot of Indrajit. He got down from his charges and rushed on foot towards Lakshman dischaffing arrows all the while. Lakshman too began to stuke Indrajit energet with its shafts.

Indrajit stood on the ground. He was burning with rage and with his own effulgent energy. Those two heroes fought like two wild elephants eager for victory. Armies on both sides were engaged in a heavy fight and then gathered together. In the meantime Indrajit cheeting up the Rakshaus said. O Rakshausat Everything is now enveloped in deep darkness and in this darkness friends cannot at all be distinguished from foes. In order to bewilder the Vanara troops fight mow bravely. I shall in the meantime come back with my chatiot. Just see that the Vanaras may not obstruct me in entering the city by keeping myself engaged with them.

Thus saying, Indtajit gave the Vanaras the slip and entered Lanka and get upon a well equipped chariot. This chariot was furnished with swords. Prashasas and arrows and was yoked with excellent horse. It was driven by an expert charioteer cap able of giving good counsels. Indrajit under the spell of Death came out of Lanka being surrounded by the Rakshasa warriors and with the help of swift liorses soon arrived on the field of battle. Lakshman Vibhishan and the Vanaras seeing him again upon a chariot became greatly astonished and could not but praise his swiftness.

Indrajit then began to rout the Vanara army The Vanaras being unable to bear his irresistible shafts sought protection of Lakshman as the created being seek protection of Brahms the Lord of the creation.

Then Lakshman flared up in rage like fire, and with quick hands cut down the bow and arrows of Indrajit Indrant promptly took up another bow and put string to it Lakshman cut that also with three arrows and struck Indraut on the breast with five shafts like dreadful snakes Those arrows after striking Indrajit fell to the ground like bloody serpents Indrajit began to vomit blood from that blow. Then taking up a strong string strung up bow, Indrajit began to discharge volleys of arrows at Lakshman But Lakshman easily warded off those shafts This feat of Lakshman was indeed wonderful Lakshman wounded each of the Rakshasas with three shafts and pierced Indrajit all over the body Indrajit too incessantly discharged volleys of arrows against Lakshman who cut those arrows in their mid-way and destroyed Indrajit's charioteer with a Bhalla weapon His horses being deprived of the charioteer began to wheel round Then Lakshman pierced those horses with his arrows Unable to bear that, Indrajit pierced Lakshman with ten shafts But those glittering thunder-like arrows broke against the gold-like armour of Lakshman

Thereupon Indrajit thinking Lakshman's armour to be impenetrable struck Lakshman on the forehead with three sharp arrows. At that time Lakshman looked like hill with three peaks. Then being pained by them, Lakshman struck Indrajit's face adorned with ear-rings, with five arrows. Those two heroes were bleeding all over their bodies, and thereby appeared like two Kinsuka trees in blossoms.

Then Indrajit in great rage struck Vibhishan on the face with three arrows, and struck each one of the Vanara leaders with his shafts. Struck with arrows, Vibhishan was greatly enraged and he destroyed Indrajit's horses by a blow of his mace Indrajit's charioteer too was slain. Then Indrajit got down from the chariot and hurled a formidable weapon at Vibhishan Lakshman seeing that formidable weapon coming towards Vibhishan with great speed, cut that into

pieces with his sharp arrows. Then Vibhishan in rage struck Indrajit on the chest with five thunder like arrows. Those arrows pierced Indrajit and with blood appeared like bloody snakes

Indrajit bore great grudge against his uncle He took up a formidable shaft given by Yama Heroic Lakshman too took a counter-arrow. That arrow was Lakshman too took a counter-arrow given by the irresistible Kuvera to Lakshman in a dream. The gods and the Asuras could not stand that Strong bows being drawn by the powerful bolt like arms of those two mighty heroes screeching noise like cranes and arrows being fixed to the bow-strings began to glow with a (fierce) beauty Then those two arrows being discharged from their strings coursed through the sky lighting it up with their glow They collided in their flight and a fierce flame was generated from their friction. Then those two shafts, like too big planets, fell to the ground broken into hundred pieces. Thereupon both Indrajit and Lakshman stood ashamed and burned with rage. Then Lakshman discharged Varuna weapon but Indrajit frustrated that wonderful weapon by Rudra weapon and then to destroy as it were, the three worlds, he took up a fire-arm and hurled it against Lakshman Lakshman cut that into pieces by Suryya weapon Seeing the fireweapon thus frustrated, he was beside himself with rage, and aimed the sharp Asura arrow at Lakshman That was a dreadful shaft. It beat all other weapons. Laksh-man prevented that Asura shaft by Maheswara weapon The fight between those two warriors was quite amazing and dreadful. The rangers of the sky approached Lakshman and began to witness the fight. The sky grew beautiful with their splendour. At that time the gods and other citizens of heaven with Indra at their head began to protect Lakshman.

After a time Lakshman to destroy Indrajit aimed a fiery shaft That arrow was gold plated, beautiful and well made, but was dreadful like a snake. In days of yore, the king of gods conquered the Asuras by that

arrow, and for this it was worshipped by the gods. The Rakshasas shuddered at its very sight. Then the heroic Lakshman fixed that divine arm to accomplish his object, saying "O god of weapon! If Ram be unrivalled, pious and truthful, then slay Indrajit"

With these words Lakshman discharged that shaft by drawing the bow up to the ear That shaft at once severed Indraut's head adorned with ear-rings The big head fell from the trunk Indraut's body clad in armour rolled in dust and the bow fell from his hands great clamour rose from the Vanaras as once it rose from the gods after the destruction of Vritrasura gods Rishis, Gandharvas and the nymphs in the sky repeatedly shouted victory to Lakshman The Rakshasa army dispersed in different directions, and most of them ran away throwing off their arms. Some of them entered Lanka in panic, some of them jumped into the sea and some hid themselves in mountains and hills that time none dared to remain on the field of battle. As the rays of the sun vanish when the sun is set, so all the Rakshasas made themselves scarce after the fall of Indrajit Indrajit was lying on the battle-field like the sun deprived of its light or like an extinguished flame All the three worlds became delighted at the The gods in heaven blew death of that cruel villain trumpets of victory and the Gandarvas and nymphs began to dance in joy The sky grew clear, the wind began to blow free from dust and flowers were rained from above All the creatures became delighted at the death of that terror to the three worlds and the Brahmins breathed again as if their fever was gone

Then Vibhishan, Hanuman and Jamvuvan began to praise Lakshman for the death of Indrajit and greeted him repeatedly in joy. The Vanaras began to roar in delight and began to brandish their tails. Every one was speaking of Lakshman's victory, and many of them embraced one another in joy and began to talk of Lakshman's victory, and about Lakshman's valour. The gods too were immensely delighted at that heroic feat of

Lakshman, a dear friend of theirs

OHAPTER LXIII.

BAM HEARS THE KEWS.

Lakshman was bathed in blood. He felt extremely happy at heart for the destruction of Indrajit but for bodily pain he rested his two hands on the shoulders of Vibhishan and Hanuman and appeared before Ram and Sugnry and going round Ram Lakshman stood before the former as Upsendra stands before Indra Vibhishan first spoke about Indrajit s death saying O King! the great bero Lakshman has slain Indrajit this day Ram became exceedingly delighted at this news and said Brother Lakshman! I am extremely glad You have performed an impossible task Since Indrajit is dead, we can now recking oursalves as suctorious.

With these words Bam embraced Lakshman, forcibly took him upon his lap, and began to kiss his head. Ram repeatedly gazed at Lakshman's face in deep affection and love

Lakshman was wounded all over the body he was exhausted and was breathing heavily from exhaustion and pain Ram kissed Lashman's head and passed his hand repatedly all over Lakshman's body to soothe his pain Ram again spoke forth in joy "My boy I you have accom plished a very arduous feat this day. We may look on the death of Indrajit as the destruction of Ravan himself. To-day I feel myself as victorious. Indrant was the only stay of Ravan and due to good fortune you have succeeded in cutting off his right hand Hanuman and Vibhishan have done a great deed. In three days my enemies have been destroyed. This day I am enemyless. Ravan hear ing of his son a death will come out with a huge army and then I shall slay him by a fierce attack. Lakshman! thou art my master Henceforth with your help neither Sita nor the earth will remain maccessible to me

After that Ram addressing Sushena said "Sushena ! just see that Lakshman is soon cured and freed from all dirt. Please look to it. Heroic Riksha and the Vanara

soldiers have also been wounded, carefully attend them, so that they may rally soon ""

Thereupon Sushena made Lakshman smell a medicine and he was at once cured of all pain. His pain was gone and its sensation stopped. Sushena then treated Vibhisan and other Vanara warriors. Lakshman recovered soon. He was free from all complaints and became cheerful Ram, Sugriva, Vibhishan, Jamvuvan and others seeing thus restored, became exceedingly glad.

CHAPTER LXIV

RAVAN RECEIVES THE NEWS

Here the ministers of Ravan hearing of Indiajit's death hurried to Ravan and said, "O royal sire! Lakshman with the help of Vibhishan has slain your son in the presence of all Indiajit has gone to the blessed region of the heroes after fighting heavily against Lakshman"

Rayan at once fell unconscious at this cruel news of his son's death. When he regained his sense, he became overwhelmed with grief. His mind became restless Rayan then began to lament in grief, "Alas, My boy! You conquered Indra, but how could be slain by Lakshman's arrows? Ah, foremost of heroes! what to speak of Lakshman, in your wrath you could pierce even Death himself.

^{*} In the original, the expression means life-principle that is flowing outward,—i e means sensation including incauying and out-carrying energy of the nerves

with arrows and could crash the peaks of Mandara into atoms. When you could die, lams the god of death appears to be powerful to me. Who dies in the service of his master repairs to heaven this is the way with the great warners on earth. Surely you have repaired to heaven. This day the Buras and the Asuras will sleep in peace, seeing Indrajit thus slain. Without Indrajit my eyes appear to have lost their vision. To-day in my harem I shall hear the cries of the Rakshasa women like that of the cow-elephants in a mountain case. Alas, my boy, it wither hast thou gone, leaving the throne Lanka Rakshasas, your wife and myself? O here! You were to perform my funeral rites, whereas I shall have to perform that of yours! Alas! Ram Lakshman Sugriva and others are still alive whither hast thou gone without removing those thems in our sides?"

When the Rakshasa King Ravan was thus sorrowing for the death of his son, violent rage possessed his mind By nature he was of irritable tempor. This grief kindled his rage as the rays of the sun in summer make the sun too hot. He was repeatedly yawning in anger and as (in the days of yore) fire broke out from Vritrasura's month so fire seemed to issue from the eavity of his mouth. He was extremely aggrieved and enraged at the death of his son. He surreyed the situation and decided to put Janak to death.

His eyes, naturally red became inflamed and glowed with rage and his visage became fearful like that of angry Rudra. And burning tears fell from his eyes as drops of oil tickles down a burning lamp. He repracedly hit his lips and gasthed his teeth. At that time. Havan appeared like Death himself ready to destroy the world. He repeat edly east his looks around. The Rakshasas could not approach him through fear.

"Then Ravan encouraging the Rakshasas for battle said "I proplisted God Sayambhu by my austro-penance for thousand years. Now by His blessings I have been rendered indestructible by the gods and Auras in battle. Sayambhu gave me an armour glittering like the sun It

^{*} He was breathing fire and brimstone so to say

cannot be penetiated even by thunders. When I shall' put on that almout and get upon my charlot then even. Indra will not date to approach me. O Rakshasas! fetch with a flourish of trumpets that formidable bow and arrow which God Sayambhu gave me in the war between the gods and the Asuras. With that I shall destroy Ram and Lakshman this day."

Then, that formidable warner for the destruction of Janaki said, "You see, Indralit in order to mislead the Vanaras, produced a magic illusion about the destruction of Sita. What was merely an illusion I shall carry into real execution. Janaki is devoted to non-Kshatriya Ram, I shall put her to death."

With these words Ravan took up a sword blue as the sky and hurried towards the Asoka forest. His wife and ministers followed him. At that sight, the Rakshasas said amongst themselves, "This Ram and Lakshman will be greatly frightened at the sight of this formidable hero. He, in his anger, conquered hundreds of kings and destroyed thousands of enemies. By his prowess he enjoys all the wealth of the world."

Ravan was hurrying towards the Asoka forest and his well-wishers were dissuading him from the foul act of killing a woman Ravan hied towards Janaki as the Rahu rushes towards the star Rohini

Sita was guaided by the Rakshasis in the Asoka forest She espied from distance that Ravan, without listening to any dissuading voice, was rushing towards her, with an upraised sword. At that sight she broke forth in grief, "Alas! when this wicked villain is coming towards me with an uplifted sword, surely he will then slay this helpless soul. I am devoted to my husband, but he repeatedly tempted me to be his wife, but I have warded him offevery time. Now being overwhelmed with grief and rage he will surely put me to death for my refusal. Or it might be that this non-Aryan in order to possess me has destroyed Ram and Lakshman. Immediately before this the Rakshasas were proclaiming their victory with loud roars. I have just now heard their roars. Alas! Ram and Laksh-

man have lost their lives just for me or it might be that being unable to slay Ram and Lakshman in sorrow for his sone death he has come to put me to death. Alas! I was foolish enough not to have listened to Hanumans words. If then left the place on his back without waiting for my husbands victory then there wouldn't have been any occasion to rue. I could have been happy in my husbands lap."

"Alas! When Kausilya the mother of only son will hear of this her heart will burst in grief. She will then remember overything about her son his birth childhood and youth. She will in despair then enter into fire or water. Cursed be that wicked and unchaste kubja Man thara, for her worshipful Kausalya will suffer thus."

Then gentlo Suparawa the viso counseller of Ravan seeing Janaki in distress like the star Rohini fallen into the grip of a bad planati in the absence of the moom, repeatedly dissuading Ravan said. O King! thou art brother to Kuvera, how could you banish all righteousness to kill a woman? O hero you have taken to family life its preparatory stage by practising austority and penance and by finishing the Vedas in the house of the preceptor I can t understand how could you deede to kill a woman. Janaki is a beauty wast till Rams death and give vent to your wrath by taking us with you to battle To-day is the fourteenth day after the full moon make all preparatons this day and set out for victory on the day of the new moon. You are wise and warlike destroy Ram in battle then Janak will surely be yours."

Rayan thus heing persuaded by Suparswa turned back and entered the Council chamber again.

CHAPTER LXV.

RAM'S FIGHT

Ravan entered the Council Chamber with a troubled mind He breathed like a lion and having taken his seat on his excellent throne humbly began, "O Rakshasa warnors! set out just now with horses and elephants for battle, surround Ram and destroy him As in the rainy season, the clouds rain incessantly so shower your arrows in anger upon Ram He may be wounded this day and to-morrow I shall slay him in the presence of all"

Thereupon, the Rakshasas set out in swift chariots and soon arraving on the field of battle, began to strike the Vanaias with lances, parighas, pattihas and other weapons The Vanaras too in their turn huiled trees and stones against them The fight took place in the moining The Vanaias and the Rakshasas struck one another with various aims Stream of blood began to flow drowning the dusts raised by the trampling of the soldiers Elephants and chariots were its banks as it were, arrows and banners bearing the insignia of fish were like trees grown on its banks Dead bodies floated fast in that stream like logs of wood in water The Vanaras began to tear the noses and ears of the Rakshasas by biting them with their sharp teeth As buds in number fall upon a tree so number of Vanaras fell upon each one of the Rakshasas The Rakhasas too began to destroy the Vanaias by striking them haid with maces, Prashsa, swords and axes

The Vanaras being overpowered by the Rakshasas sought protection of Ram Heroic Ram, thereupon, entered the Raksha army with bow in his hand. When entering the Raksha line, Ram began to smother the Rakshasas with his fiery shafts. Then the Rakshasas could not approach him, as clouds cannot come near the sun. Ram's quickness was quite amazing. Sometimes he was leading the army, sometimes he removed the generals, but none could detect his movements as none can see the wind blowing in the forest. The Rakshasa army was scattered and routed by his arrows. Only this much was

then seen but none could find out that quick hero he a man cannot find out the vital principle that underlies and coverns his sensations of touch, vision and sound likewise the Rakshasas could not detect the fighting hero. Here Ram destroyed the elephants there he slew the generals but Ram could not be seen! The Rakshassa then blind with anger began to strike all who looked like Rain one was stupified and bewildered by the Gandharva arms of Ram At that time none could discern Ram Some times they saw thousands of Ram in the lattle field again they saw only one Ram Sometimes they saw only the restless bow of Ram but not Ram At that time all con sidered Rams bow as the noose of Death Within one eighth part of the day Ram by his fiery shafts destroyed ten thousand swift chariots eighteen thousand elephants fourteen thousand horses with their riders and two lace of infantry. The surviving Rakshasss ran away in fear to Lanka The battle-field was strewn with the careages of horses elephants and infantry lying hither and thither That place appeared quite dreadful like the spot of angra Rudra Then the Candharvas Suddhas and saints maised Ram repeatedly

Ram addressing Sugriva Vibhishan. Hanuman Jamvu van Mainda and Drivida said. You see this is the limit to my force of arms and also that of Rudra.

[&]quot;The energy for which sensation is possible without which the organs less their power of sensation as in a dead man. The sanskrit expression "Jivatma" is distinct and different from true soul within which the latter lies shroud like sone gern wrapped up in a piece of linen our joys and sorrows belong to Jivatma" and not to the soul Jivatma in English psychological term is mind or brain as one may prefer to name —Translator

CHAPTER LXVI

THE PANIC

Then the Rakshasas of Lanka hearing of the destruction of the vast Rakshasa army by Ram, became greatly alarmed. Then thinking of impending danger they grew sad in their hearts. At that time the Rakshasa women. denrived of their huebands and sons, began to lament "Alas! why did that grim Rakshasi Surpanakha go to cupid-like Ram? she deserves death from all points That ugly Rakshasi became enamoused of beauti-She is without any accomplishment, besides a ful Ram shiew. Ram is highly accomplished and sweet-tongued Why did she grow enamoured of Ram? The Rakshasas are extremely unfortunate For the destruction of that heroic Khara and Dushan this grey haired, old hag with wrinkled skin did such a ridiculous thing It is only for her that Rayan has resorted to hostilities with Ram and he abducted Janaki But instead of winning Janaki, inextinguishable hostility has occurred between him' and Ram When this heroic Ram could single-handed slay Viradha Rakshasa, was it not even then a sufficient proof of the prowess of Ram to Ravan hankering for Sita? It was more than sufficient proof of Ram's great prowess when he destroyed fourteen thousand Rakshasas with Khara and Dushan in Janasthan by his fiery shafts. It was enough proof of his valour when he slew angry, roaring Kavandha and Vale of clouds' hue Noble Vibhishan gave sufficient well-meaning and pious counsel to Ravan for the welfare of the Rakshasas, but his naughtiness and ignorance made those words unpalatable to him Alas! Lanka would not have turned into a desert if Ravan only listened to his words Now, Kumbha-Karna, Atikaya and Indiant have fallen by the hands of the enemy Will not Ravan be loused to his senses after seeing all these happenings? Each and every Rakshasa woman in Lanka is lamenting her sad and cruel loss "Where has gone my son? Whither has fled my brother? Where has gone my husband leaving me?" All these cries were being heard

maing from the Rakshasa wonten of each and every house in Lanka "Heroic Ram has destroyed a vast number of chariots, horses elephants and infantry. It seems as if Rudra Vishnu, Indra or Death himself has entered I anka in the form of Ram Now this city is denuded of all great heroes. We too are in desmar as to our lives. There is no end to our trout les. We are now helpless and shedding (idle) tears Heroic Ravan is proud of the born received from gods. He does not at all understand that all these great dangers are due to Ram Ram is resolved on his destruction. There is none amongst the gods, Gandbarvas and Pishachas who can now save him. In every fight now a-days many evil portents are seen. The wise and old people say that these oness predict Rayan's death at the hands of Ram Formerly Brahma the Grand Sire of Creation being pleased made Rayan indestructible by the gods and Danayas but when Rayan received that boon he did not take man into account. Perhaps due to his ill luck that fatal and formidable man has appeared. Once the gods being heavily oppressed by Ravan prayed hard to Brahma Brahma being pleased with their prayer said for their welfare Henceforth the Rakshagas and the Danavas will live in constant fear of gods. Then the gods worshipped Mahadev the god of gods. Being pleased with their prayers. He said. O gods! you needn't four. For your welfare, there will be born a woman for the destruction of the Rakshasas. That Janak, will destroy the Raks. hasas as formerly Hunger at the instigation of the gods destroyed the Danayas. For the misdeed of wicked and haughty Rayan our doom is at hand Ram has seized Lanks like Universal Destruction at the end of a cycle of creation. We do not find anybody in the world who can protect us now We are now in distress like disphants encircled by a forest fire. There is no way of our escape. Noble Vihhahan has done the right thing he has taken shelter under him before all these troubles have proceeded." Thus lamented the Rakshasa women embracing one another's neck and they ared from excessive fear

Ravan at last heard these interest of the Rakahasa women from every house of Lanka He heaved a deep sigh and became extremely angry His eyes became red He bit his his prepeatedly In his rage, he appeared formed

able like the Doomsday fire. He seemed to scorch the Rakshasas by the fire of his eyes, and he anguly said to Mahodara, Mahapaiswa, Virupaksha and others "O heroes! Ask the aimy to get ready immediately and set out for battle"

Then the great army got ready for fight and performed many auspicious rites for victory, and after singing praise of Ravan, they respectfully stood before Ravan

Then Ravan anguly said, "O warnois! this day I shall destroy Ram and Lakshman with my arrows keen as the doomsday sun I shall take revenge for the death of Khara, Dushan, Kumbha-Karna and Indiant this day The sky and the sea will be covered with my arrows shall to-day churn't the Vanaras by my arrows issuing from my bow like the sea I shall this day smother like elephhant the Vanaias! The Vanaras will this day cover the battle field with their severed heads. To-day with one shaft I shall destroy hundreds of Vanaras I shall to-day wipe off the tears of those Rakshasas who have lost then brothers and sons, by killing their enemies shall offer the flesh of my enemies to the lavenous bilds of prey Get my charrot soon ready and fetch my bow and arrow Let the surviving hosts of Lanka maich with me

Mahapaiswa asked the army leaders to get the army immediately ready. Thereupon the generals mobilised the Rakshasa army. In no time, the grim looking Rakshasa army stood ready for battle. They were equipped with various weapons. Then the generals brought to the field one million chariots, three million elephants, sixty million horses, sixty million of asses and camels. In the meantime, the charioteer brought the chariot. It was full of divine weapons and adorned with gems and protected with golden net-work. It was yoked with eight swift horses. The Rakshasas with wonder stared at the chariot. Ravan got upon that car glittering like hundreds of sun. And being surrounded by the Rakshasas he marched with tremendous force, tearing the earth as it were by his process. Bugles, trumpets and conches blew from all sides. That

[†] Molest ‡ The simile is as the elephant tramples the lotus plants in a lake

wicked Ravan the abducter of Sits embellished with royal umbrells and chowies came to fight against Ran All the quarters became resound with terrific noise. The earth shock at that and the Vameras rin away in fear. Maha parswa Mahodara and Virupaksha advanced at the command of Ravan Ravan proceeded swiftly towards the gate where stood Ram and Latshman. The sun grew dim and all the quarters became enveloped in intense darkness. The clouds were raining blood and the borses began to stumble. In the mean time a vulture perched on the flag staff of Ravan. Ravenous vultures and packais were crying on all sides. The left eye and left arm of Ravan began to throb repeatedly. His face grew pale and his voice grew hourse. Meteors began to fall from the sky with a thundaring noise. Ravan was blind to his impending doom Therefore he proceeded towards the battlefield by disregarding all these evil portents.

In the meantime the Vamaras grow excited by the rattling sound of their enemy's chariots. Ravan appeared on the field of battle. A heavy fight ensued between the two sides. The Vamaras were being seriously wounded by the sharp arrows of Ravan. Some lost their heads some their eyes or ears some pierced in their hearts and some fell sufficacted and some one saides were split up.

Where Ravan advanced in anger with eyes revolving in rage the Vanaras could not stand before his sharp shafts

CHAPTER LXVII

THE GREAT BATTLE

Gradually, the field of battle became covered with the wounded bodies of the Vanuaas As a burning lamp is unbearable to moths, so the flaming arrows of Ravan were unbearable to the Vanaras They were smothered by his burning arrows and began to run away with shrieks as elephants do from a forest fine. But Ravan chased them hotly as the wind chase after the clouds The Vanaras then with their wounded bodies appeared before Ram for protection Seeing that Sugriva after stationing Sushena in his place rushed forward with a huge tree a number of Vanaias with trees and stones followed him Appearing on the scene of action Sugirva commenced a heavy fight, and as a strong gale breaks down trees so he levelled the Rakshasas to the ground like hailstoims upon the birds, he showered stones upon the Rakshasas Many of the Rakshasas then ian away in fear of their lives

In the meantime Virupaksha came forward and challen-The Vanaras then stood in leadiness at the sight of Virupaksha Virupaksha began to shower volleys of arrows upon Sugriva Sugriva then in rage struck down his elephant Virupaksha jumped on the ground and rushed towards Sugriva with his sword and shield hurled a big stone at Vii upaksha He moved away a little, the stone missed him and Virupaksha struck Sugriva violently with his sword Sugriva fell down unconscious, but gaining consciousness within a short time dealt a mighty blow on Virupaksha's chest Virupaksha firmly stood that blow and in his turn cut down Sugilva's armoul with his sword Sugriva then aimed a severe slap, but Virupaksha avoided the blow by his clevel move, and struck a violent fist blow on Sugniva's chest Sugriva after recovering from that blow dealt a severe slap on Virupaksha's forehead Virupaksha fell unconscious He began to vomit blood His eyes were shot upwards and Virupaksha breathed his Then the Vanaras loaled in victory like the sea

CHAPTER LXVIII

RAVAN'S FIGHT

Troops on both sides were being lost like the waters of a pond in summer

The Rakshas king Ravan was greatly enraged at the spirit of Virupakshas death and was also pained at the heavy loss of his own troops. At that time Mahodara was by his side Ravan then addressing Mahodara said Mahodara. I Now the only hope of victory rests upon vouthen put up a brave fight and destroy the enomies. I have maintained you so long, now the time has come for its. return So get yourself for battle."

Thereupon Mahodara in obelience to the behest of his master entered the enemy s line as moth enters into a fame. The mighty Vanaras were striking the Rakshasas with huge stones and trees Mahodam in rage began to destroy the Vanaras by his golden arrows The Vanaras began to disperse in fear

Sugriva seeing his troops thus scattered by Mahodara

took up a huge rock for the destruction of the latter and hurled it with great violence against the Rakshasa chief But Mahodara cut that into pieces. Then Sugriva took un a Parigha from the ground and with it destroyed the horses of Mahodara Mahodara jumped down from his charlot and took up a club The one with the club and the other with the flaming Parighe looked like clouds with lightning Mahodara in rage hurled that huge mace glitter ing like the sun against Sugriva Sugriva warded that off with the Parigha but the Parigha was broken into meees Sugrava then picked up a formidable Mushala from the battle field and hurled it towards Mahodara Mahodara in order to prevent that threw a mage but it was broken into fragments Both of them were then without any arms, but both were heroic and strong and they began to strike each other with fists Both of them fell on the ground and

a heavy fight ensued. Gradually both of them became exhausted But they again stood up against each other

with swords Each one sought for an opportunity to strike and began to wheel around one another from left to right. In the meantime Mahodara stuck quickly on the armour of Sugriva. The sword stuck fast into the armour and as Mahodara tried to draw out the sword, Sugriva severed his head adorned with helmet and ear-rings. Thereupon the Rakshasas ran away in fear, and the Vanaras set up heroic roars. Ram was delighted at this sight. Mahodara lay on the ground like a cleft mountain and Sugriva stood there in heroic pride like the sun. The denizens of heaven looked at Sugriva with eyes of approbation.

Then Mahaparswa flew into lage at the destrucion of Mahodala and he entered the army commanded by Angada, and began to destroy the Vanalas right and left. Heroic Angada, thereupon, roaled like an ocean and struck Mahaparswa with a glittering Paligha. Mahaparswa fell unconscious from his cal. In the meantime heroic Jamvuvan came out and clushed his challot and holses by a huge piece of lock.

Mahapaiswa, however, soon regained consciousness and thegan to smother Angada with sharp arrows Angada then pushed forward and dealt a severe slap on Mahapaiswa's ear Mahapaiswa struck Angada with a sharp are on his shoulder. But Angada was not the least affected by that blow but dealt a severe fist blow on his chest Mahapaiswa's ribs were broken and he fell at once dead on the ground. The Vanaras roared in delight and the Rakshasas ran away in panic.

Ravan was greatly emaged at that sight and addressing his charioteer said, "you see, my counsellors and followers are being daily destroyed, the City of Lanka is under siege for a long time. I shall remove my intense grief by slaying Ram and Lakshman this day. I shall cut down that big the namely Ram, whose flower is Sita and whose branches are Sugriva, Jamvuvan, Kumud, Nala, Dvivida Mainda, Angada, Gandhamadan, Sushena, Hanuman and other leaders of the Vanaras."

With these words Ravan rushed towards Ram by resounding the field of battle with the deep rumbling noise of his car. The earth shook at the motion of his chariot, and beasts and birds were frightened by it

The battle field was densely crowded by the Vanara troops Ravan in order to destroy them discharged the for midable Tamasha weepon made by Brahma. The Vanaras were burnt and singed by that weapon and fell in numbers on the field of battle. Many ran away in fear and the cloud of dusts raised by the stampeds of the Vanaras covered the kky. In short none could bear that dreadful weapon. Thus the Vanaras were dispersed and Ravan saw Ram and Lakshman standing at a short distance from him Ram stood ready for the fight by stretching forth his formidable bow.

Heroic Ram seeing wicked Ravan come at last began to twang his bow repeatedly. The tremendous sound produced by the twanging of his bow seemed to rend the sky and the earth and the Rakshassa fainted in fear

Ravan stood in front of Ram and Lakshman like the formidable planet Ketu before the sun and the moon.

In the meantime Lakshman got ready for the light and began to shower shafts like tongues of fire on Ravan Ravan too with amazing quickness cut those arrows a single shaft with a single arrow two with two three with the and so on Ravan thus passed by Lakshman and came before Ram steady like a mountain and began to shower shafts upon him with eyes red with anger Ram too quickly took up the Bhalla weapon and with it cut off those sharp shafts formidable like dreadful snakes.

Both of them were invincible and at times the one wheeled round the other from left to right All beings became alarmed at the sight of those two mighty heroes formidable as Death. The sky was overcast with their arrows with clouds in the rainy season surphasped with lightning and the interstices caused by their arrows (Li that thick sorrem) appeared hice so many windows. The sky grew dark even in day time. Both were eager for each others destruction and a fierce fight ensued as between Indra and Virtrasina. Both were skilled in the art of battle, and both were the foremost of the warners and along whatever spot they passed that place was agitated with their arrows as if with the waves of a wind tossed cocen

Then Ravan struck Ram on the forehead with a number of Narachas But being struck by those arms Ram however, was not least pained being struck by Narach, of a blue lotus, discharged from that formidable bow He then stretched his bow, uttered mantras and began to discharge volleys of shafts in anger

Then Ram skilled in the use of all weapons, struck Ravan with sharp weapons on the forehead. Those arrows, like five hooded snakes though obstructed by counter shafts struck Ravan's forehead and entered the earth with a hissing sound. Ravan became exceedingly angry, and got ready to discharge the formidable. Asura weapons at Ram Those weapons were shaped like the mouths of the hons and tigers, some of them were shaped like the heads of vultures, hawks and jackals, some of them were formed like the heads of boars, cocks, and of dogs. Those weapons began to fall with hissing sounds. Ravan panted like an angry serpent.

Thereupon Ram being surrounded by the Asuia weapons discharged fire arms. Amongst those weapons some were like flame, some like the sun, some like the meteors, some like lightning and some were bright like stars and planets All those Asura weapons were shattered into pieces by Ram's fire-arms

At that sight, Sugriva and other vanaras surrounded Ram in joy and set up heroic roars. Ravan seeing those Asula weapons thus frustrated became exceedingly enlaged and discharged the formidable Maya weapon made by Maya. From his bow-string valious sorts of aims like thunderbolt began to be discharged, incessantly Ram prevented those weapons by the Gandharva weapon.

Thereupon Ravan, in wrath, uttered the mantia of samastia and then bright discs like the sun and the moon began to shoot from his bow Ram cut those with sharp weapons. Then Ravan struck Ram with ten arrows on the heart, but Ram was not the least moved by it. Then heroic Lakshman in anger with seven arrows cut down his banner bearing the ensign of human heads, and severed the character's head, and with five arrows he cut down

^{*} The original expression is "Agneya Astia"

Ravan's bow shaped like the trunk of an elephant. At that time Vibhishan too jumped forward and killed his huge horses like the hills Then Ravan in anger hurled a Shakti lightning against him

Lakshman seeing that formidable Sakti aimed at Vanaras roared in delight and that golden Sakti being broken into three pieces fell on the ground like flaming meteors. Thereupon Rawan took up another Sakti That was burning with its own effulgence and was unbearable even to Death himself. That Shakti being whirled with force began to emit a fierce glow like lightning.

Lakshman fearing that Vibhishan s life was in danger son came near him and began to discharge arrows to Ravan to save Vibhishans life. Then Ravan gave up his determination for slaying his own brother and then looking at Lakshman said. Thou pride of the valour I When you have saved Vibishan by being engaged yourself in fighting I shall leave him aside and hurl it against you. This Shakti eager to drink, the enemy a blood will surely destroy you this day.

With these words heroic Ravan hurled that flaming Shakit towards Lakshman roaring like a lion. The Shakit was made by the magic spell of Maya Danava was furnished with eight bells, producing a tremendous noise and was irresistible. The Shakit then with a thundering noise proceeded towards Lakshman

At that sight Ram became alarmed and said 'Swasti Swasti, Swasti let good betide Lakshman. All your force and energy be frustrated and be you destroyed

Then that terrible Shakti like the forked tongue of the king of snakes pierced Lakshman's dauntless breast with great force and it struck deep into his chest Lakshman fainted on the ground.

Ram standing by him became overwhelmed with

¹ Something like "Amen."

fraternal grief at the sight of the condition of Lakshman Tears rolled down his eyes in streams

He brooded over for some time and then in anger became formidable like the Doomsday fire and thinking that it was not the fit time to give up oneself to grief became earnest about the destruction of Ravan

Ram saw Lakshman thus struck with the Shakti and lying on the ground like a hill infested with snakes. The Vanaras tried to draw out the Shakti from Lakshman's chest, but being smothered by Ravan's arrows they could not succeed in any way. That Shakti the destroyer of enemies—struck on the ground by piercing Lakshman's chest through and through. The mighty Ram plucked out the Shakti with two hands and broke it into pieces in anger

At that time too Ravan discharged sharp, arrows penetrating towards Ram, but Ram did not pay any heed to them and embracing Lakshman with affection said to Sugriva and Hanuman, "Ravan, surrounding Lakshman like this, the time for showing that valour has arrived for which I have prayed for such a length of time I shall slay him this day. As the sight of the clouds are covetable to the Chatak bird in the season of rains, so the presence of this wicked villain has become exceedingly covetable to me. And verily I swear unto you that you will find the earth either without Ravan or Ram All sorts of misfortunes have occurred to me, like the loss of my kingdom, exile, a nomadic life in the forest, abduction of Janaki, and the hostility of the Rakshasa. I have suffered from internal mental agonies and physical pains, but I shall forget all those things by destroying wicked Ravan this day.

For whom I have collected the Vanara troops, slain Vali and conferred his Kingdom on Sugriva, and have crossed the sea by building a bridge over it, that villain is now present before my sight. As none can live before the gaze of a snake that can inject its venom even by its look, as snakes cannot escape when they are within the sight of Garura, the king of birds, so that

Villain has come within my view and I shall destroy him immediately O Vanaras I Sitting on the peaks of the hills witness our fighting. The Sidhas Charanas, Gandharvas, and all denigens of the three worlds will today witness the work of Ram with their own eyes. I shall perform this day such wonderful feat that so long the world lasts people will speak of it."

With these words heroic Ram got ready to discharge arrows against Ravan. Ravan too began to shower arrows upon Ram as clouds pour forth rains. The battle-field was filled with a tremendous noise by the clashing of antagonistic arms, and the broken parts of the arrows fell on the ground with flaming ends. All the creatures grew frightened at the twanging sound of their bow strings. In the meantime Ravan being smothered by Rams arrows soon fled from the battlefield like a cloud chased by the wind

Then Ram said to Sushena Lakshman is here rolling on the ground like a snake, he is dearer to me than my life. My heart acheth seeing him thus suffering heavily and besmeared with blood. I have no more energy for righting. Alas! If Lakshman dies what happiness will then be in life what is the good of living at all? I am losing my strength my bow is slipping from my grasp my eyes are dim with tears, my body is benumbed as if in a dream anxiety smothers my heart and I feel tempted to die.

At that time Lakshman being restless with pain-cried out in an unnatural voice. Ram was more grieved by it and then addressing Sushena he said Sushena I Seeing brother Lakshman lying on the field of battle. even victory in war does not appear pleasant to me Can the moon delight others by being absent from the sky? What is the good of fighting any more? What is the good of retaining my life? When I came to the forest, this hero accompanied me, now I shall accompany him to the abode of Death. He is loving and most obedient to me he has met with such fate at the hands of the crooked Rakshasa warrior. In every place, wives

may be had, in every country one may get friends, but there is not a place where one can get a brother like Sushena! What is the good of getting Lakshman back my kingdom without Lakshman? What shall I say to mother Sumitra devoted to her son after returning to Ayodhya? When she will chide me in sorrow for her son, how shall I bear that? What shall I say to mother Kausalya and mother Kaikeyi? When Bharat and Shatrughna will ask me you went to the forest with Lakshman, but why have you come back without him, what shall I then say to them? Death seems to me more preferable than bearing the rebukes of my near and dear ones I know not what great sins I did commit in my former birth for which virtuous Lakshman is slain before me 1 O, my brother 1 O my brother! O, great warrior! Why do you go alone to the next world, leaving me behind? I am crying for you, I am grieving for thee, why don't you greet me with love? You used to console me when I was smitten. with sorrow in hills and forests, why are you then silent now?"

Then Sushena seeing Ram thus lamenting in sorrow-stricken heart said, "O great hero! Banish this despair and all sorrowful thoughts. Such thoughts and such judgments are injurious like the arrows of an enemy. Dear Lakshman is alive look, his face is quite beaming and bright, it has not been distorted, nor turned blue. His palms are red like the petals of a lotus and his eyes are bright. O King! A dead man has not got these signs. Lakshman is lying stretched on the ground and from the constant throbbings of his heart, his respiration can be inferred." Wise Sushena saying all these to Ram then said to Hanuman, "O noble one! Go to that mountain of medicines about which lamvuvan spoke to you formerly, and soon fetch all the medicinal plants that have grown on its southern peak. For the cure of Lakshman bring without delay. Visalya

¹ Hindu systems of medicine reached their perfection long, long before other nations were even aware of the elementary notions of cure

Karani Savarna Karani Sanjivani and Sandhyani, these four kinds of medicines."

Then Hanuman arrived at the mountain of medicines and having found no trace of them he began to think. Let me carry this peak. From what I could understand from Sushena's words the medicines are on this peak. If I cannot take Visilya karani people will think me a fool and if I waste time in thoughts, there is great danger to Lakshman's life.

Thus thinking Hanuman moved the peak three times with his hands and then plucked it bodily and carried the peak covered with trees plants and flowers on his arms and got upon the sky and in great speed arrived before Sushena and then resting the peak, said "Sushena! I could not find out the medicines spoken by you, therefore I have brought the entire peak before you."

Thereupon Sushena after praising Hanuman found out the medicines. The Vanaras were astonished at this mighty feat of Hanuman Then Sushena after crushing the medicinal plants put them before Lakshman's nostrils for his inhalation. As soon as Lakshman inhaled them he was cured of all pains, he sat up being free from the splinter. The Vanaras greeted him with poy Come Come with these words on his lips, Ram embraced him with tearful eyes. "My boy! It is sheer good luck that I find you alive to-day If you die of what use is Janaki, victory in war or even this life to me?"

Lakshman was, however greatly sorry for such words of Ram and seeing his lack of enthusiasm and promptness on his part he said Oh, worshipful lord? Is it becoming of you to neglect your vows? The sign

¹ There were four kinds of ours amongst the ancient Hindus, the first and the best was to ours a person by Mantras, then by smell of the medicines, then by wearing them on the person sa namulet and the last i. a. infector to the first three methods of ours was to cure, a person by administering the drug through the mouth.

of greatness is to fulfil one's promise, Truthful persons never behave otherwise O hero' Why do you despair so much on my account? Destroy wicked Ravan this day with all his hosts, can an elephant escape from a roaring lion? This day, the wicked fellow will surely meet with his death at your hand I wish that you should slay him before the sun sets in the evening It is duty to fulfil one's pledge, if you care to recover Janaki, then comply with my words"

CHAPTER LXIX

THE GREAT BATTLE BEGINS

In the mean time, the Raksha King, Ravan, upon another chariot and rushed towards Ram, as Rahu rushes towards the sun, and he began to shower arrows on Ram, as the clouds pour forth rain. Thereupon, Ram too took up his bow and began to discharge flaming arrows against Ravan.

At that time, the denizens of heaven seeing Ram standing on the ground, and Ravan seated on a chariot talked amongst themselves, "such a contest is unequal since one is on the ground and the other is on the car" At these words Indra, king of Gods, said to Matali, "Take this chariot soon to Ram and tell him that the king of Gods has sent down this chariot for you Ocharioteer! Go down on earth and accomplish this noble deed"

Then the divine charioteer bowing down to Indra said, "I shall soon be a charioteer to Ram" With these words he yoked yellow steeds ornamented with gold and adorned with white manes. That chariot was-

made of sapphite and wrought in gold and look d bright like the morning sun Its stoff was made of gold Matali descended with that chariot on earth and holding the reins in his hands appeared before Ram and said with joined palms. O hero! The king of Gods for your victory has sent down this chariot, this formidable bow of Indra this bright armour these glittering arrows like the sun and this bright Shakti! I shall act as your charioteer. As Indra destroyed the Danavas by getting upon this chariot so destroy wicked. Ravan this day."

Then Ram wheeled round the divine chariot and got upon it with a respectful bow

Then fierce fight ensued between Ram and Rayan Ram began to prevent the Gandharva weapons of Ravan by Gandharva arms and the Daiva weapons by the same arms. In the meantime Rayan in anger discharged the Rakshasa weapon against Ram As soon as that was discharged it assumed the form of a dreadful snake and proceeded vomitting venom on its way. It was burning with its own effulgence and its touch was rough like that of Vasuki the King of snakes. At that time the sky became covered with the Rakshasa weapons. Then heroic Ram discharged the Garura weapon to frustrate the Uraga weapon Garura being the enemy of snakes, destroyed all the snake like weapons in no time Thereupon Ravan became enraged and Began to strike Ram with a shower of arrows and pierced Matali with shafts. With one shaft Ravan cut down the golden flagstaff of Rams charger and destroyed the steeds of Indra yoked before the car Thereupon the denizens of heaven grew dejected with despair. The planet Rahu, seeing Ram under the grip of Ravan like the moon under eclipse attacked Rohins—the consort of the moon and daughter of Projapati The ocean became agitated and was covered with smoke and the billows seemed to touch the sun in the horizon in fury The bright sun grew dim It was seen attached to a comet like a headless trunk thrown on its cap Inauspicious stars attacked the auspicious stars of the Kushala Kings And Ravan seemed formidable like the huge Mainaka hill standing with a bow in his hand. At that time Ram being smitten with his arrows, could not aim at Rayan His eyes became red with anger and the grew grave with a fearful frown countenance began to scorch the Rakshasas by his wrath. All became dismayed at the sight of his dreadful look, and nature was convulsed with fear, evil portents were seen in the sky In fact, even Ravan himself was frightened seeing that dreadful wrath of Ram and various evil portents on all sides At that time the denizens of heaven were watching with intent the great fight between the two formidable warriors 1 They took either Rams or Ravan's side and prayed for the victory of their favourite The Asuras prayed for Ravan's victory and the gods for that of Ram

After a while, wicked Ravan took up a great Shula for the destruction of Ram That formidable Shula was even the teror of Death himself

Its three high tridents struck terror at sight. It was burining like the Doomsday-fire Ravan in rage held that Shula in hand and set up a heroic roar cheering the Rakshasas with courage and hope. Its terrific sound filled all directions and all creatures trembled with fear and the sea heaved up in great agitation.

Wicked Ravan, raising up the Shula, told Ram with blood-shot eyes in anger

'Here, I take up this formidable Shula, like the thunderbolt and shall surely destroy you this day by it. You will be one of those members who have fallen on the field of battle"

I As almost all the details here been repeated again and again in each and every fight described in the Yudhya-kanda, we have omitted useless repetitions which add neither to the beauty, nor to the vigour of the description, nor is of any poetic value. These repetitions conclusively prove that other hands than that of Valmiki were always ready to execute their poetical ebolutions under the sanction of the sacred name of Valmiki A great poet like Valmiki can never be guilty of such frivolous and worthless repetitions.—Translator

Saying this Ravan hurled that dreadfulShula Assoon as Shula encircled with eight bells was discharged it proceeded like a fearful lightning blinding all eyes with its fierce glow Then as Indra puts out the Doomsday fire by incessant showers of rain so Ram tried to prevent that mighty Shula with showers of arrows. But as fire burns flies and moths, so that Shula reduced Rams arrows into ashes Thercupon Ram grew quite furious and took upon Shakti brought by Matali the Charioteer of Indra

That Shakti set everything into blaz like a comet that appears on the day of universal Dissolution and fell violently upon that Shula and the shula at once was shivered into pieces

Then heroic Ram struck with arrows Ravan's steeds and pierced his forehead Ravan being wounded all over the body began to bleed profusely and with number of heads and arms! he looked like an Asoka tree in blossom

Thereupon Ravan grew furious he took up his bow and began to shower arrows on Ram as the clouds rain upon a lake. But heroic Ram remained quite unmoved like a hill and began to ward off all the shofts. Then Ravan in swift hands began to strike Rame flanks with arrows bright as the suns ravs. Being wounded by those arrows looked like a Kinsuka tree in bloom and in anger he grew quite incapable of being looked at like the glowing sun on the day of the universal dissolution of the world

Then Ram addressed Ravan in anger and said, Thou worst of the Rakshasas I Thou hast carried off my helpless wife from Janasthan without thinking of the consequences, and thou shalt be destroyed for that reason. Thou didst carry away Janaki when she was quite helpless in the forest and for that thou dost

After a long lapse of epic description here again Ravan is a hydraheaded mouster. Ravan seldom appears with numerous hands and heads.

consider thyself a hero! Thou didst behave like a coward towards a woman whose husband was distant from her and still thou dost consider thyself valuant. Thou shameless villain! thou hast violated the path of virtue. In thy haughtiness thou hast taken Death on your lap and thinkest thyself to be acceptable to her. Thou art brother of Kuvera, the lord of the Yakshasas, and what a glorious act thou hast performed by stealing another's wife! Surely, it is a proof of thy valour! Now, you will have to reap the consequences of your haughty deeds"

"Thou fool! Thou hast vanity in thy mind as a hero, but dost thou not feel ashamed to steal another's wife like a thief? Now, if that thing occurred in my presence, surely then you would have to follow your brother Khara and could have seen his face in the realm

of death"

"It is really my good luck that I have gained your sight I shall even now despatch you to the abode of Death with my sharp arrows. The ravenous birds of prey will, this day, find your head rolling in the dust and you will lie stretched on the field of battle, then vultures will drink your heart's glood to quench their thirst, and when you will fall the birds will peck into your entrails as Garura feeds upon the snakes"

Thus reprimanding Ravan with harsh words, Ram began to shower arrow on Ravan All the mysteries of the weapons and their pplication began to revive in his memory and his saiftness increased with his

enthusiasm

Having perceived all these auspicious signs in himself Ram began to strike Ravan with greater energy and strength Ravan being smitten by Ram's arrows and by the stones and rocks hurled by the Vanaras became exhausted and weak Then, Ram had no more enthusiam to destroy Ravan at that time 1 But Ravan's charioteer fearing that Ravan might die from the arrows already received hurried him away from the field of battle

¹ It is only possible for Ram to let off such an enemy, because he was exhausted in fighting

CHAPTER LAA

THE GREAT MANTRA

After a short time when Rayan regained his cons clousness he turned towards the charloteer with angry eyes and said you fool! Am I weak or infirm? Have I no valour or might? Have I no strength or vigour? Am I coward? Has the Rakshasi power of mucic des erted me? Am I not versed in the use of arms that you are doing things at your will by slighting me altogether? Why have you without knowing my intention turned back the chariot from the presence of enemy? O thou mean fellow! It is on account of you that my reputation and value have been spoiled You have this day completely broken peoples faith in my prowess. You have proved myself a coward before that enemy of mine to whom I should appear as an invincible hero. You fool! Since you are not taking me back to the field of battle it appears that you have been bribed by my enemy what thou hast done is not worthy of a friend but of a foe. You have been all along maintained by me, if you have any grateful memory for this service then hurry me back soon to the battle field before the enemy retires.

The gentle charioteer hearing these harsh expressions of Golish Ravan entreatingly said O Rakshasa chief I am neither afraid nor without feelings or gratitude Your adversary has not bribed me nor I have forgotten your kind services but to speak the truth I have acted thus for your welfare and reputation So you should not accuse me as you would do in the case of a low born selfish fellow Just listen to me why I have turned back the chârtot from the field as the waters of the streams rush back when the sea swells I found you to be exhausted and weaker than your adversary my steeds were bathed in sweat like cattle drenched in rain and they were disabled by fatigue Besides the signs

that were seen during the fight were not favourable to us "O King! A charioteer should be careful in good many things. He must have a clear idea about time, place, auspicious and inauspicious signs, of want of enthusiasm, as well as of despair. He should have also knowledge about the height or depth of a level, time of assault, and should find out the weak points of the enemy. He should also know when to appear with the chariot, when to stop and when to retire 'I did not leave the battlefield thoughtlessly or willingly. O King! this act is due to my love for you, now I await your orders and shall do what you will ask me to perform."

Thereupon, Ravan fell satisfied and after praising him duly in his eagerness for fight, said, O, charioteer! Soon take back the chariot to the field of battle Ravan will not desist before slaying his enemy."

With these words, Ravan presented him the ornaments of his arms. The charioteer then drove back the chariot swiftly to battle-field

Then the great saint Agasthya came to witness the fight with the denizens of heaven. He appeared before Ram and said, "My boy! By viriue of which you will be able to conquer your enemy, I shall cite that Aditya Hridaya prayer to you. This prayer is highly sacred and most secret and destroys all foes. It brings about all good and absolves all sins. All sorrows and anxieties are removed by it and one attains longevity and salvation at the end."

"My boy! The sun is endowed with rays and he rises every day. He is worshipped by the gods and the Asuras. He is the lord of the world, pray to him."

"He embodies the essence of all gods and is full of

¹ The belief that Ram Chandra introduced the Durga-Puja, that is celebrated in the beginning of Autumn by worshipping the Goddess at that time for the destruction of Ravan, finds no countenance in the Ramayan. This fact has been mentioned in another Puran, Brahma, at night, invoked the Spirit of Goddess Durga, she appeared in the bright fortnight before Ram and Lakshman and encouraged them to fight and on the night Navami she struck down Ram.

energy and vigour He reveals all things by his rays and supports all the gods and the Asuras by them is Brahma Vishnu, Shiva Skanda and Prajapati. is Indra Vasu and Sadhyas. He is the twin Aswani kumar wind and Manu He is fire, life creature and the author of seasons,1 He is Aditya Surjya Sabita Pushs and Gabbantiman He is Hiromyarita and the maker of the day. He is the master of seven yellow steeds endowed with heat and light destroyer of all darkness Sambhu, Visakarma Martanda and Ansuman He is full of fire and the son of Adita He is the ruler of the sky the destroyer of all darkness the object of proof in the three originator of the world is the nnd fast in his orbit. He is Atapi Pingal Death and the destroyer of everything. He is poet blood and energy of the universe and a final cause of all events, the lord of all planets and stars. He is the most victorous amongst the vigorous and has twelve souls.1 down to him He is the Eastern hills and the western hills. He is Javabhadra and the formidable hero is the object of attainment of the sound of Omkar blooms the lotus and he is fearless. He is the lord of Vishnu and Siva He is wisdom the destroyer of ignorance and the consumer of everything is of dreadful image and the vanguisher of all enemies His nature is infallible.

He is the universal witness and the smitter of the ungrateful and he is golden Hari. He is the creator and destorver of all elements. He draws water by his rays

¹ The above verse is appearantly of Vedic nature and it refers no doubt to the Almighty creator who pervades the creation in vari ous forms, and is womhipped under various names.

² Steeds apparently refer to the seven elementary colours of the sun's light.

³ Generally speaking, the Vedas are four in number, but it has been mentioned as three because the Atharva veda is a later addition to the existing Rig. Sam and Yuyur.

¹ In the legendary astronomy of the Hindus there is mention of twelve suns in the sky all the twelve will rise on the day of the universal Dussolution.

and pours it back as rains. He rouses the creatures every morning from their sleep. He is the bestower of rewards to the Agnihotras. He is the God of sacrifice, the sacrifice itself and the fruit of sacrifice. He brings about all that happiness in the world and among the created beings, O! Ram, he who is overcome with fear of death, disease and stands in fear of being robbed, when prays to this Sun-god, is not be vanquished. Now, you pray with concentrated mind and devotion this Lord of Universe. If you repeat this Adityahridaya prayer for three times, you will be victorious and be able to destroy Ravana at this moment."

With these words, the great saint Agasthya retired to his hermitage, Ram, too, became confident of Ravana's death and cheerfully cherished the Mantra in his heart

CHAPTER LXXI.

THE RENEWED STRUGGLE

In the mean time, the chrioteer of Ravan proceeded cheerfully with the chariot to the field of battle. That chariot looked like the wonderful city of the Gandharvas. It was fully equipped with fighting weapons and was decorated with flag-staffs and streamers and it was yoked with excellent black steeds of spirited mettle, adorned with golden chains. Its sight encouraged one's own side and struck terror into the hearts of the enemy. Its very height seemed to threaten the sky

The chariot, bright as the sun, seemed to burn withits own effulgence The chariot from distance looked like

a mass of clouds with streamers like lighting and rainbow. Arrows discharged from it like rains and it came rumbling like a clap of thunder that splits the mountain.

Then Ram taking up a bow curved like a second moon and stretching it said to Matuli.

Look I How fast Ravan is coming towards me As he is proceeding towards my right it is evident that he intends to kill me Now be careful. As the wind drives away the rising cloud I shall destroy him this day Drive the chariot without any fear before him keep your eyes upon the horses and be careful about the reins You are the charioteer of the king of gods Indra do not think I am trying to teach the art of a charioteer but I am simply reminding you of that."

Thereupon Matuli cheerfully drove the chariot through the cloud of dusts raised by the chariot wheels of Ravan At that Ravan grew exceedingly angry and with red hot eyes began to shower arrows upon Ram Ram also took up a formidable bow and sharp arrows. Then each being resolved to kill his adversary the two warriors challenged each other like two angry lions Saints and denizens of heaven began to pray for Rams victory and the destruction of Ravan and they all assembled to witness the terrible due!

Various kinds of evil portents were then seen pressging the fall of Ravan and the rise of Ram. The Gods began to rain blood upon Ravan's chariot and a fierce tornado began to sweep towards the left. Vultures hovered in the sky over Ravan's chariot. The city of Lanka was set ablaze in a blood red twilight and during the day it looked as a deep scarlet flower like the Java. There were constant lightning in the sky and meteors fell in showers. Even there was earthquake where Ravan's chariot stood. The Sun's rays of various colours fell before. Ravan's chariot and the ground appeared to be tinged with minerals. Jackals following the vultures began to howl fiercely vomitting fire from their jaws. Winds on all sides raised austs and binded Ravan's eyes even the sky rerw dark with them.

Thunders fell upon the heads of the Rakshasas though there were no clouds in the sky Birds charping in harsh tones flocked to Ravan's chariot, sparks of fire began to fly from the hoofs of the horses and tears trickled down their eyes Various kinds of such evil omens were seen on all sides of Ravan. The Rakshasas engaged in fighting became greatly dejected at these and their hands were paralysed with fear Than Matuli thought that the hour of Ravan's death was near Ram also seeing auspicious signs of victory on his side, grew cheerful and was eager to display his prowess

Then a terrible duel ensued between Ram and Ravan. The Rakshasas and the Vanaras stood still with weapons in their hands and in great amazement and anxiety they watched the struggle between the two and they gave up their endeavours of attacking one another. The Rakshasas in wonder looked at Ravan and the Vanaras at Ram, and they appeared as if so many painted figures Every thing appeared to be auspicious to Ram and every thing inauspicious to Ravan. Both the heroes fought fearlessly in the fury of their wrath. Both Ram and Ravan became anxious to display their utmost skill and prowess, Ravan for his death and Ram for victory

Heroic Ravan discharged his shaft at the flag of Ram, but it fell on the ground by grazing only the side of it Then Ram discharged his arrow at the flag staff of Ravan and the flag staff at once fell on the ground being cut to pieces Thereupon, heroic Ravan in great anger pierced the chargers of Ram, but his arrows could not stop their course, nor could produce any deep effect on them, on the contrary they seemed to be struck by so many stalks of the lotuses! Ravan at that sight grew more furious and began to hurl maces, parighas, mushalas, chakras and other weapons at them, and the battle-field grew dreadful for those arms

Then, Ravan with great violence fell upon the Vanaras and began to rain incessant shafts on them Ram, too, with a smiling countenance began to discharge arrows at Ravan On account of the arrows discharged.

b) both the warrors a second bright sky seemed to from under the eanopy of heaven. The shafts of both the herors were irresistible and capable to hit their aims and to frustrate the others arrows. All those arrows fell on the ground clashing against ore another Ram and Ravan began to discharge shalts incessantly stationing themselves on the right and on the left of each other Ram pierced Ravan's horses and Ravan those of Ram Thus the field of battle grew fearful by the attacks and counter attacks of the two.

Then heroic Ram cut down the flag staff of Ravan into pieces Ravan in furious rago began to discharge arrows against Ram Evers one in amazement watched that dreadful fight between the two.

The great warriors rushed against each other in exceed most are call one attempted to effect another s death. Their charicteers showed utmost skill by their elever movements of the chariots and both the chariots having shafts mecssantly discharged from them appeared like two raining clouds.

Ram and Ravan after some circuitous movements again faced each other and began to fight desperately. During that fight both the heroes drow so close to each other that the pole of one's charact touched that of the other and the heads of one's horses brushed against those of the other In the meantime Ram quickly took up four sharp strows and cut down four lerves of Ravan Thereupon Ravan showered sharp arrows upon Ram but Ram though wound ed by them was not the least mored by them On the centrary Ram with redoubled energy began to fight with Ravan and hurled thunder bolt like arms against hum

Then Ravan struck Matali with some shafts but Matali was not the least affected by thom. On account of Matali shurt Ram grew more furious and to provent Ravan from striking Matali began to rain shafts on Ravan and also on his chariot. Ravan too in anger began to strike Ram with maces and mushalas. By degrees the fight between the two grew erocedingly fearful.—By the ranging of the arms and by the buzzing sound produced by the feathers attached to the arrows the seven seas were disturbed.

In the meantime, the denizens of heaven got frightened by that fearful fight. "May good befall on Brahmins and cows and may Ravan fall at the hands of Ram" thus prayed the Gods At the sight of that dreadful contest the Gandharvas and Nymphs said among themselves "The sky can only be compared with itself, the ocean with its ownself likewise the fight between Ram and Ravan is without a parallel and can only be compared to itself and to nothing else

Shortly after, Ram grew exceedingly enraged and cut down Ravan's head by aiming a terrible shaft like a dreadful snake. The inhabitants of the three worlds saw that Ravan's head was actully rolling on the ground, but immediately another head grew up in its place! Ram in quick hand again cut the same, but another head again sprung up in its place. Thus though Ram cut down hundred heads of Ravan, but still Ravan did not die!

Then, Ram skilled in all sorts of arms thought within him, "certainly, these are the same arrows that once destroyed Maricha, Dhushan and Khara, that killed Viradha in the cave in the Krauncha woods, that destroyed Kavandha in the Dandaka forest, that pierced through the seven palm trees in a time, that slew Vali and agitated the ocean, but how is it that they become frustrated by coming in contact with Ravan's body?

Having failed to understand this mystery, Ram became greatly anyious, but he did not slacken his endeavours in any way to destroy Ravan Ram began to strike incessantly against Ravan's breast Ravan too grew furious at that and began to hurl maces, mushala against Ram The fight thickened between the two The denizers of heaven watched the fight between the two day and night The fight continued day and night without any respite or inter-mission

CHAPTER LYXII THE FALL OF RAVAN

Then the heavenly charioteer Matali said to Ram It seems you are anxious about the destruction of Ravan without knowing any thing about it Now discharge the Brahma weapon The time that has been appointed for

Brahma weapon The time that has the destruction of Ravan has arrived"

As soon Matali reminded Ram of this Ram took up divine Brahmastra, which formerly Prajapati the creator of the three worlds gave to Indra for the conquest of the three worlds After that Ram got it from sage Agastya. On the two wings of that weapon was scated the wind on the blade the sun and the fire in the body the great sky (ether) and in weight and heaviness the Sumeru and the Mandara bills seemed to weigh upon it It was created with the essence of all elements. It was burning with its own effulgence, it was smeared with fat and blood looked like Doom s-day fire covered with smoke It was dreadful to look at and was hard and deen-sounding like a thunder bolt. By its nower men beasts birds snakes. and all fortifications were pounded into pieces dreadful like an angry snake and formidable like Death himself. By its very sight the Vanaras and the Rakshasas got dejected.

Heroic Ram then with due Mantras of the Veda fixed it to his bow No sconer it was fixed the earth began to quake and all the creatur's were struck with terror Ram in great anger discharged it at Ravan. As soon as that dreadful shaft was discharged with great speed it fell upon Ravan, it pieroed his heart into two and entered the earth after depiring Ravan of his life a Bow and arrow alipped

^{*} Our readers must have followed carefully the epic development of Ravans character. He is indeed a really great creation in the history of art. A mighty King whose sway was acknowledged by all kings and princes whem the gods held in awful respect. An invincible conqueror con-

from Ravan's hands, and he fell down from the chariot with a mighty crash like Vritrasura struck by the thunder-bolt. In the meantime the Brahma weapon after executing out its work, again entered into the quiver of Ram

Then the remnants of Ravan's army fled away in fear of their lives Thereupon the Vanaras fell upon the Rakshasas with trees and branches in their hands. The Rakshasas were thus routed and scattered in different directions, and they entered the city with tearful eyes

The Vanaias then loared in delight and cried victory to Ram Sweet music was heard above. Sweet and scented breeze began to blow around, Rare flowers were showered upon the chariot of Ram. The gods began to sing praise of Ram in the sky. They were exceedingly glad at the death of Ravan, the terror of the three worlds.

By the grace of heroic Ram, the desires of Sugriva, Angada and Vibhishan were fulfilled. All were delighted at Ravan's death. The sky grew clear the sun became bright, and the earth an abode of peace

Then Sugilva, Vibhishan, Angada and Lakshman in their respective older paid their honour and tribute to Ram and sang the plaise of his victory. Then Ram surrounded by his friends and followers, appeared like Indra encircled by the gods in heaven

quered at last by his own unconquerable impulses which alienated Bivishan and created an ally of Ram

CHAPTER LANG

LAMEYT (TIOYS

Then Vibhishan seeing his brother Ravan fallen on the field, began to lament with a sorrowful heart

"O hero! Costly bed is worthy of you then why do you lo prostrate on the ground stratching fouth your listless arms? My heart rends with sorrow seeing your jewelled diadem rolling on the dust. You did not pay heed to what I said to you before through your last and desire. But my words have at last come to be fulfilled. Trainsta, Indra jit Cambhakarna. Atikaya, Aarantaka and yourself did not listen to my words out of your pride but alsa! they have been fulfilled. May I he shelter of the virtness the image of righteonsness and the protector of the valiant is gone. You have attained the supreme end of the heroes but we are stricken with sorrow."

"Man! (By your fall) it seems the sun has fallen on the ground the meen is sunk in darkness the fire is extinct and the cause of popular religion is gone forever

O here! Since you lie here prestrate on the ground mescens there is no other Rakshasa living in the city of Lanka Lou lie like a great tree having fortitude for its leaves, energy for flowers meditation for Limits and provcess for its roots now form up by the root by fearful storm that came in the form of Ram

Alas! This day Ravan has been slain by Ram as an infurnated elephant having valour for its tusks pride of rank for the backbone and contentment for its trunk by a lien in the form of Ram. Fire like Ravan having provess and energy for its flame, angry sight for smoke and might for its burning power has been extinguished ty cloud like Ram. The bull like Ravan has been killed by tiger-like Ram. The tail, hump and horns of this bull the Rakshmans, and restless energy were his eyes and ears. He was swift as the wind invincible of sil."

Finding Vibhishan lamonting thus, Ram said O here! This Lord of the Rakshasas have not fallen like one weak and exhausted, but he was formidable and fearless of death up to his end. He has been accidentally slain. Those Kshatriays who seek for glory can never be wretched by embracing death on the field of battler you should not lament over the death of that warrior who put even Indrato flight in battle. Besides, there is no such law that one will always be crowned with victory, either he will destroy his enemies, or fall in the hands of his foes, this is the duty of Kshatriyas that has been prescribed by the sages of the past. It is quite improper to lament the death of this Kshatriya, and it is also inconsistent with the shastras. Remove your sorrows thinking of this and just think what is to be done now."

Then Vibhishan said with a soriowful heart, "Ram! Thou hast slain today him whom even the gods could not conquer before. This hero had granted more than what was asked of him, he supported his dependents and friends most liberally, he enjoyed everything that was piecious or delicious. He contributed to the prosperity of his friends and to the destruction of his enemies. He was well versed in the vedas and vedantas, a great Yogi and was chief amongst the performers of Agnihotra sacrifice and other rites. Now, if you permit I may perform his funeral rites."

Ram was deeply sorry at these words of Vibhishan and with a sad heart said, Enmity ends with death Our end has been gained, now perform his funeral rites. Know that Ravan was dear to me as he was to you."

Afterwards the Rakshasa women hearing of Ravan's death came out of the city-gate in over-whelming grief Though they were repeatedly prevented from going out, yet they did not pay heed to any kind of dissuasion, but they ran like cattle as if deprived of their young ones. They were stumbling on earth and their long tresses were kissing the dusts.

Those Rakshasa women emerged from the Northern gate and arrived at the field of battle, and they began to roam about the place strewn with dead bodies, maddened with blood calling him as their worshipful loid. Being

^{*} Now our contention is quite clear that Ravan could not be a non-Aryan as the popular belief goes.

overhelmed with sorrow with tearful eyes they searched for their common lord and descried from distance the great and formidable Ravan of collyrium hue was lying dead on the field of battle. They fell upon his body like so many ereopers uprooted by storm, some embraced him with respectful look Some began to cry taking his arms or feet in their hands Some raised his arms and threw herself on the ground some fainted looking at the face Some one took his head on her lap and began to shel incessant tears on it and his face looked like a lotus covered with icicles. Fvery one cried disconsolately at Ravan's death. They set up piteous lamentations saying Alas | He who at one time conquered Indra lama and captured the Puspaka chariot from huvers now lies dead on the field of battle. He who was not the least afraid of Gods and demons or of the turners has, at last met with his death at the hands of a human being! He who was invincible of the Gods and Asuras has been slain by a mortal man who treads the earth on two legs. He whom oven the Gods could not destroy has been killed by an ordinary man.

'O hing! Without listening to the words of the well wishers you had stolen Sits for your death and for the destruction and rain of us all. What good advice vas not given to you by your brother Vibhishan but for your own death and rain you proroked his wrath If you returned Janaki to Ram then such disasters would not have befallen us then Vibhishan would have remained a friend and we would not have been widowed by this time and the desires of the enemies would not have been thus infalled. But to your will luck you used force against Sits this is why you have brought about destruction upon you and all the Rak shassa. Or why should we blame you? It is Fate that brings about every thing a man never dies unless Fate slays him down. The death of innumerable Vanaras and Rakshassa are due to fate A man cannot arort his inpending fate by money by his will by his valour or by his command?

Thus the consorts of Ravan wept bitterly in sorrow

CHAPTER LXXIV

MANDODARI'S LAMENTS

In the meantime, Mandodan, the chief of the beloved queens of Ravan, began to lament bitterly in heart-rending "O Lord! When you were angry, even Indra could not approach you then All ian away in fear of you Thou art defeated today by an ordinary man! Don't you feel ashamed at this? What is this? once you conquered the three worlds by your prowess, but this day you have been slain by a humble human being who lived, in exile in the forest! You could assume different forms at will and this city of Lanka, inaccessible to all, was your abode still you have been slain by an ordinary man! It appears like an impossible feat Perhaps Death himself for your destruction came in the form of Ram and threw his fatal spell when you were off your guard Or perhaps Indra has killed you, but this too doesn't seem probable Indra cannot dare to face you in battle Or it may be that who is omnicient, who is above birth, death and infilmities of age, who is great amongst the greatest, who is the Ruler of the universe, who holds in his hand conch shell, discus mace and lotus, who bears in his bosom the mark of Sriwho is invincible and unmoved, whose splendour is unalterable and undiminished, who is Almighty, who is truth, who is the Lord of all the worlds, that Vishnu has assumed the form of Ram and with the assistance of gods in the form of the Vanaras has slain you for the welfare of creatures O Lord! Formerly you conquered the three worlds and for that the gods might have conquered you in return Alas! When Khara with fourteen thousand Rakshasas were slain in Janasthan then I came to understand that Ram was not an ordinary human being mind was ever trembled with misapprehensions since the day Hanuman had entered Lanka maccessible even to the gods I told you formerly not to foster hostility but you did not pay any beed to my words Now this is the result of not listening to those words. You become deeply enamoured of Sita for your destruction with your near and dost ones "

Sita is superior to Arandhuti and Robini in every respect and you committed a helinous sin by abducting that worshipful woman. Her fortitude is unparalleled sho is more forbearing than the earth and she can stand every thing she is more boutiful than boouty herself the splen door of all splendours and highly devoted to her husband. But having brought her from the interior of a dense forest you have been slain with all your brook. You wanted to enjoy Sita but instead of that desire being fulfilled you have been destroyed by the fire of her chastrix That you were not reduced to ashes by the wrath of Sita when you ablue ted her was simply because fire did not venture to approach you for your former prowess But my Lord! One has to reap the fruits of sin in due time and its illustration is the happiness of libhishan and this and calamity of yours. O Lord! you had many yomen more beautiful than Sits but for your infatuation and lust you could not under stand that Sits is in no was comparable to me in beauty or in pride of rank but you failed to realise that in your ignorance and lust Nobody dies without a cause and Sita is the cause of your death lou did yourself court your death. Hence forward Sita free from all sorrows will pass her time in happiness with Ram but this wretched self will be lost in an ocean of sorrow O valuant here! How did I rass my time in amorous dalliance with you in Chaitra ratha and other heavenly gardens Being dressed in beauti-ful apparel I travelled in various countries with you but with your death all such enjoyments and happiness have come to an end. I have become a widow this day and now I do realise that royal fortune is unstable "

O my Lord! Your countenance in brightness was like the sun in loveliness like the moon, and in beauty was like the lotus what fair skin high brow fine nose did you possess? How were adorned with powelled crown and shining ear rings? Your restless eyes were charming to look at and what a winning smile adorned your lips when you talked Alas! That beauty of the countenance is now gone and it has grown quite dark. It is smeared with blood drawn by Ram s arrows and rendered rough by dusts mised by the wheels of the chariot. Alas! I am most infortu

nate, and what I never even dreamt have come to pass. I have become a widow I had great pride in my mind that my father was the king of the Danavas, my husband was the lord of the Rakshasas, and my son was the conqueror of Indra I had a great sense of security and had great confidence on the prowess of my protectors. But, alack, inspite of such formidable prowess of you how could an ordinary human being be a menace to us all?"

"My loid, your body is tall like a cliff of mellowed hue like that of Sapphire, and it was adorned with various kinds of ornaments, and that was beautiful in amoious sports and quite formidable in the field of battle Your person with the sheen of various ornaments appeared like a cloud glistening with lightining, it is now bristling with allows and smeared with blood, and though its touch is so covetable to me, yet I cannot embrace it Alas! sharp arrows have pierced your heart and have stained it with blood Thou liest stretched like a cliff cleft by lightning Alas! my lord! It is like it was more strange than a dream that you would die at the hands of Ram, but that strange thing has come to be true! You are are the death of Death, then, how could you come under its sway? Thou wert lord of the three worlds, all their riches belonged to you, thou art the terror of all beings, thou wert the vanguisher of all, and thou didst even conquer Mahadeva Thou didst humble the pride of the haughty Thou wert the protector of your dependents and followers and slayer of the brave Thou didst conquer the gods and Danavas and the Nibat Kavachas You did destroy many a sacrifice and abducated by force the daughters of gods. Asuras and of men from various places Thou wert the cause of grief to your enemys' wives and leader of your followers Thou wert the protector of Lanka and didst perform many a formibable deed You did maintain us in all sorts of luxury, but seeing you slain by the shafts of Ram, it appears that my heart is made of adamantine rock My lord, you were wont to he on costly beds, why do you now roll in the dust? I was smitten with intense grief the day when Lakshman slew my son, Indraut, but this day I am ruined for good. I shall now lead a friendless and destitute life of sorrow and be for ever plunged in the ocean of grief Thou hast set forth along an unknown path, but why dost thou not take me as your

companion? I shall not live without you Why do you go alone leaving me behind?"

This ill starrred, wretched self is bitterly lamenting for thee but why don't you console her at all? Don't you be engry seeing me thus unveiled and coming on foot up to the city-gate? Look, the veils of your queens that did protect them from shame, have slipped from them yet you did the provided by the sight? I am your companion in amorous sports but why don't you caress me in love seeing me thus overwhelmed with sorrow? Those chaste and devoted women whom you rendered widows surely cursed you with their tearful eyes that is why thou hast been slain by your enemy. Certainly their curse has come to be fulfilled this day. It is said, that something evil must happen if the tears of a devoted wife fall on earth and this provest has proved to be true in your case."

O my king! Thou wert a great warmer thou didst conquer the three worlds, how could, you then persuade yourself to steel another a wife? Why did you abduct Janaki by decoying away Ram and Lakehman presenting form of a golden fawn? The past present and the future were known to you, you were never afraid of battle then why did you set like that? This shows that your end was nigh What your truthful, younger brother sorrow fully remarked at the sight of Janaki alas! has at last come to be true. This calamity is alack, due to your own passions. You are the cause of the rum of the Rakashasa clan Nay thou hast reneired to heaven with thy achiev ments and failings you are not to be blaimed it is my womanly nature that accuses you who were not to be daunted. It is due to the defective understanding of a woman that I grieve for thee and lament thy loss Alas! Why did you not listen to the words of your sincere triends and well wishers? In your pride of prowess you did not pay heed to the words of Kumbhakarna and of my father hence this calamity has befallen thee. Oh my lord! You were dark but how beautiful you looked when you did put on yellow robe and golden armlets on your arms, but alas, doet thou now lie stretched in a pool of blood! Why don't you greet me to-day? I am the daugh ter of the famous Bakshasa Sumati. O king! Why doa't thou lie so low? You were wont to slay your enemies by that Pangha too dazzling for naked eyes. It was hard as a thunderbolt wrought with gold and was adoined with garlands, but now lies on the ground broken into pieces! My lord! Thou dost lie on the ground embracing the battlefield as your beloved darling, wherefore you do you not care to talk to this neglected self? Cursed be my heart that it does not as yet break into pieces with sorrow, seeing you thus destroyed before my eyes"

The Rakshasa queen, Mandodari, thus bitterly lamenting the loss of her husband fainted ou the bosom of her dead lord. Then, she appeared like a flash of lightning illumining a bank of scarlet clouds. Then her co-wives being extremely grieved at this heart-rending sight, gently raised her from the bosom of her lord and tried to console her with their words, "O worshipful lady! Don't you know that a created being is mortal? Don't you know that at the decline of virtue, royal fortune bids adieu and leaves the langdom?"

With these words, the queens of Ravan encircled Mandadori and cried aloud Their cheeks and breasts were bathed with tear's

CHAPTER LAXV

THE PETERAL

In the meantime Ram said to Vibhishan. Do thou cremeate the body of Ravan and console his wires."

Then intelligent Vibbishan having thought over the matter very carefully humbly submitted to lam in words consistent with religion "O Ram! It is not proper for me to cremate the body of a person solluted with the crime of abduction of anothers wife. This king of the Rakshassa bent on ord, was my enemy in the form of a brother. Though in position and are he was to be benoured by me but he was not worth of my respect. O Ram! I disagree to burn his body. I crhaps the people of the world will call me crue! but if they know the whole truth matted of blaming me, they will justify my coudnet."

At these weeks Rain was highly pleased and raid O Rakshasa chief It is due to thy endervours that I have wen the victory it is therefore meet that I should do something pleasant to you and in this connection I shall tell you every thing that I have to say on this point loop see though the Rakshasa king Ravan was irreligious and of wicked character yet he was a mightly here. I have heard that even Indra and other gods could not conquer him Emmity extends up to death and not further? Our goal has been achiered by his death. You do now cremente his body. He is now to me as is to you. You can ere mate his body with due rites according to the diclates of religion. Surely you will gain reputation by this act."

Thereupon Vibhishan came forward for the cremation of Rayan's body and entering the city of Lanka he released

^{*} Thank God that brothers like Viblishan are still rare in the world but one is enough to disgrace the whole race;

[†] Mark the magnanimity of the above expression. The great Carthagen General Hannibal though conducted a.

the Agnihotra priests for this purpose. Then he sent forth chariots, priests, fire, sandal wood, scented Aguru, and and scented things. He also sent a large quantity of pearls and gems. Then he came forth with other Rakshasas and became engaged in the act of cremation.

Then, the Rakshasa Brahmans with tearful eyes diessed Ravan with a piece of red silken cloth and placed his body on a golden bier. The bards began to sing Ravan's praise aloud along with the trumpets' notes, and all raised the bier decorated with flowers and flags and proceeded towards the south. Vibhishan proceeded at the head and the priests followed with fire deposited in vessels. Ladies of the palace followed carrying in quick paces, but in faltering gait, on account of the want of the habit of walking.

All then arrived at the clemation ground and placed the bier on a sacred spot The funeral pyre was duly prepared according to the injunctions of the Vedas with red and white sandal woods, Ushir grass and Padmaka, and over that a deer skin coverlet was spread. Then ceremoney of the worship of the ancestors was duly performed. The Brahmans built an altar at the south-eastern corner of the funeral pyre and kindled fire on it Then, curd and ghee were poured on the shoulders of Ravan, all funeral rites were duly performed A sacred animal was sacrificed, a coverlet was made of its fat, with which Ravan's face was covered, his body was decorated with gailands of flowers, and then all with sorrowful hearts threw fried rice on his body Then Vibhishan set fire to the body After the body was reduced to ashes, he performed the due funeral rites with oil mingled with grass He consoled the women and asked them to go back After their departure, Vibbishan humbly returned to Ram

As Indra was delighated at the destruction of Vritrasura, so Ram felt delighted by slaving Ravan Ram then put off the bow and armour offered by Indra and with that his wrath and thus assumed a gentle an

wrothless campaign against Rome, was always magnanimous and noble in his dealings with the dead generals of Rome. See "Maroellus and Hannibal"—by W S Landor

CHAPTER LXXVI

THE CORONATION OF VIBRIERAN

The gods, Gandharvas and the Danavas having found Ravan skin returned to their respective places and in their nourney they talked of Ravan's valour the military skill of the Vanaras Sita's devotion and various other similar things. Ram then permitted Matuh to go back to heaven with his fore vehatiot.

Ram then embraced Sugriva in joy The Vanaras praised greatly the provess of Ram Lakshman greeted Ram and, Ram told him My boy! place Vibhishan on the throne of Lanks, He is greatly devoted to me and has

helped me greatly

Lakshman was exceedingly glad at Rams words and handing over golden pichers to the Vanaras, he saked them to fetch sea-water for the investiture ceremony and the quick Vanaras instantly brought waters of the seven seas.*

Lakshman then made Vibishan seated upon an excell ent seat and with the help of his friends he performed the investiture ceremony with that water. The Rakshass and the Vanaras joined in the coronation ceremony. Vibbishan thus became the king of Lanks. His friends and followers were greatly pleased at that and began to praise Ram. Ram and Lakshman too were greatly delighted.

Vibbashan after consoling the people appeared before Ram. The citizens presented Ram ourd fresh sweats fried rice and flowers. Vibbashan offered those auspicions things to Ram and Lakshman. Noble Ram accepted them con-

sidering that he had achieved success

Then Ram said to Hanuman O thou noble one! With Vibinshan sleave go to Lanka and ascertain how Janki is keeping now After assuring her of the welfare of Sugriva Lakshman and of myself tell her that Ravan has been slain in battle O hero! Give this welcome news to Janah and come back soom with her renly "

^{*} Sapta Sindhu—apparently originally meant the river Indus (Sindhu) with its tributaries that watered the plain at the Punjab, the tract known to the carliest Aryan settlers of India

CHAPTER LXXVII

SITA'S JOYS

Hanuman being thus commanded by Ram took Vibbishan's leave and entered the city of Lanka Hanuman then arrived at the garden house He was known to Janaki from before

On arriving there he found Janaki dark like the star Rohini in fear of Rahu, and her lusture dimmed for want of toilet. She was seated under a tree surrounded by the Rakshasis on all sides

Hanuman humbly approached her and stood motionless after greeting her with proper respect. Janaki could not recognise her at the first sight, so she at first remained silent, but when she recognised him she grew cheerful in her heart.

When Hanuman found that Janaki had recognised him, he said, "O worshipful lady! Ram has enquired about your well-being Ram! Lakshman and Sugriva are all doing well. Noble Ram with the help of the Vanara army and of Vibhisan, has slain Ravan in battle. He is now enemyless and has attained his goal. O worshipful lady! I deliver to you this happy news and let me repeat that Ram has attained victory, and that is simply due to you. The great enemy has been vanquished and Lanka has been occupied. Ram has sent you word that he crossed the sea with the determination of conquering the enemies. Don't be afraid because you are in Ravan's place. Be comforted, I have vested the kingdom of Lanka on Vibhishan, you are now in your own house. O noble lady! Vibhishan too will surely pay you a visit."

Beautiful Janaki having heard all these from Hanuman's mouth, could not make any 'reply on account of her excessive for

Finding Janaki thus silent, Hanuman asked, "O worshipful lady! What are you thinking about? Why don't you speak anything in reply to my words?"

Thereupon devoted Janaki said with a voice choked With the excessive emotion of joy My boy! The happy news of my husbands victory robbed me of my Power of speech I done find anything worthy of you to reward you for this happy news. I find nothing on earth that I can think sufficient for this, that I may feel satis-fied by giving that to you Gold and all the riches of of the three worlds can not be an adequate reward for this joyful news."

Hanuman was greatly delighed at these words of Janaki and submitted in joined hands "O worshipful lady! you are ever well wisher of your husband and always acr to please him. Such words are only worthy of you. To listen to such and noble words from you is worth more than gold and jewels and even more cove table than heaven O noble lady ! Since you now find Ram victorious and devoid of anxiety it is indeed a heaven to me.

Janaki said Hanuman! Thou alone canst speak sweet and intelligent things like this. Thou art the praiseworthy son of Pavan and thou art virtuous. Valour strength wisdom learning generosity forgive ness energy patience modesty and other noble virtues exist in you"

Hanuman was greatly delighted by these words but not being elated with praise he humbly said "These Rakshasis have threatened you all these days if you wish I may destroy them all. They are grimlooking and I have heard that they have oppressed you very much at the commands of Rayan I wish to kill them as I like Kindly give me your consent for this

Then said Janaki always sorry for the distressed "O hero I Who can be angry against those who act at another's command and only carry out others wishes. They are dependents of the king and are obedient to him. I have been suffering on account of my bad luck due to the deeds done in my prior birth In fact I am suffering for my own fate So you should not ralk of their death. This is my fore-ordained fare and I knew

It from before. I forgive them with all my heart. They used to tyrranise over me at Ravan's commands. Now he has been slain, they will not behave with me in that manner. Listen to me what once a bear said to a tiger." "A wise man never punishes a person who commits wrong at the instigation of another."

In fact, it is desirable to observe this a rule everywhere Character is the ornament of the virtuous. A respectable man (Arvan) always hates a sinner and a condemned person. To speak the truth every one is guilty of transgressions of one kind or another so forgiveness is always commendable. You should not punish even them whose nature is cruel and are born villains, those who delight in doing injury to others "f

Hanuman replied, O worshipful lady! you are indeed a worthy spouse of Ram. In nobility and accomplishments, you equal Ram in all respects. Now, permit me to return to Ram"

Thereupon, Janaki said, "O gentle one! I want to see my husband, the protector of the devotees"

Hanuman then said to the delight of Janaki "O noble lady! This day you will you see the beautiful

The story runs like this. Once a fowler being pursued by a tiger, climbed a tree on which there was a bear. The tiger told the bear from beneath the tree. "The fowler is our common enemy, throw him down" The bear said that he could not do that because the fowler was under his protection. The tiger then asked the man to push down the sleeping bear, the fowler agreed to this and pushed the bear, but the bear as he buried his claws in the tree, did not fall. Thereupone, the tiger asked the bear to throw down the fowler as he, had acted wrongly against the bear. But the bear nobly said, though the fowler is guilty, yet I can not hand him over to you."

[†] Such words were uttered by Christ alone. Is there any wonder then that Sita is looked upon as the greatest ideal of womanhood?

faces of Ram and Lakshman Ram is now free from enemies and is postersed of permanent friends. As Sachi meets Indra the king of the gods, so you will meet him to-day

Thus saying Hanuman bowed to Sita the image of Lakshmi and returned to Ram.

CHAPTER LXXVIII

THE MERTING

Then Hanuman appeared before noble Ram and said "O king I for whom you have bridged the occan and performed all these great deeds it is desirable to see that Janaki. That worshipful lady bathed in tears and amitten with giref after hearing the news of your victory has expressed her desire for seeing you. On account of the former confidence in me she said. I want to see my husband. With these words she with tearful eyes stared at me."

At these words virtuous Ram became deeply absorbed in thoughts. Heaving a deep hot sigh addressing dark skinned Vibhishan said O Rakshasa king I Soon fetch here Janaki after giving her a bath and after a change of appare!"

Thereupon Vibhishan hastily entered Lanki and sent information to Sita by his own wife. Then he himself went there and having joined his palms over his head respectfully observed. O worshipful lady I Be all good unto you. Get upon the charlot after adorning your person properly with the best jewels and apparel after tollet. Ram wants to see you.

Sita said "O Rakshasa chief! I shall go to Rameven without a bath."

Vibhishan said, "It is better to act according to Ram's directions"

Thereupon, Sita, out of her deep devotion and love for Ram, agreed to Vibhisan's proposal and then she took her bath, changed her apparel and got upon a palanquin after decorating her person with ornaments and jewels. Thereuon, Vibhishan proceeded with Sita carried by the palanquin-bearers and with a large number of Rakshasa guards

Though Ram came to know of Sita's arrival, he was absorbed in deep thoughts Vibhisan approached him and said, "O hero! Janaki is come" At this news of the arrival of Janaki, so long residing in the Rakshasa house, Ram was overwhelmed with grief, anger and joy at the same moment, and after thinking a while, Ram said, "O Rakshasa king? Let Janaki comenear me."

Then virtuous Vibhishan asked all other person to clear from the place. Thereupon, the warders, with turbans on their heads and canes in their hands, dispersed the male warriors from the place. Those that were on guard, petrolled on all sides. The Vanaras, Bhallukas and the Rakshasas left the place in batches. A great tumult arose. Thereupon, Ram grew angry seeing all thus upset by Vibhishan's orders. He felt for their inconvenience and addressing Vibhishan said, "Why do you put these people into unnecessary trouble for a woman? Not to scare away people, is royal pomp. Character is the real protection and ornament of a woman. Besides, it is no offence to see women in distress, disease, in war, in Swayamvara, in sacrifice, and in times of marriage. Now, Sita, has fallen into distress, it is no offence to see her now, specially when she is by my side. So let her get down from the palanquin and come on foot to me. Let the Vanaras see her in my presence."

At these words of Ram Vibbishan suspected something serious, and respectfully led Sita to Ram Laksh man Sugriya and Hanuman were greatly pained by these words of Ram. Janki seemed to hide herself in shame Vibbishan followed her steps. She came near her husband and stared at his face At the sight of her husbands beautiful face after such a long time her face beamed in joy like the beautiful moon.

CHAPTER LXXIX

RAM S ACCUSATIO ..

Then Ram asking Janaki standing humbly before him said, Gentle lady! I have brought you hither after conquering the enemies in war. I have done all what could possibly be done by valour. My anger has been satisfied and I have avenged my insult. Every body this day has witnessed my prowess. I have ful filled my promie, and I am now clear to my own self. That the fickle-minded Rakshas stole you in my absence is due to your fate but I have absolved you from that calumny. He who does not avenge by his own valour the insult offered to him by his enemies is a mean minded fellow. This day, the crossing of the sea by heroic Hanuman has been crowned with success the burning of Lanka and other glorious achievements have been fruitful. This day, the prowess and counsels of Sugriva have been consummated with success, so also the efforts of him who forseking his worthless brother took up my cause under my shelter."

At these words Janaki opened wide her eyes bathed in tears. At that time seeing that lotus-faced beauty

with waving dark curls before him. Ram's heart was smitten with grief, but in fear of public scandal, addressing her before others. Ram said. "In order to take revenge for insult, I have done what a man ought to do. and I have destroyed Ravan under such circumstances As the great sage Agastya of austere penance freed the southern countries from the terror of Ilval and Vatapi. so I have freed the world from the fear of Ravan Know it for certain, that it is not for you that I have come to the termination of war with the help of my friends. I have done this for my dignity,* for removing the stain of a scandal, and for the prestige and honour of my renowned family I have done the deed, just to prove that I do not belong to a mean family. I do now, doubt your character for your stay in a stranger's house You are standing before me, but your sight is unbearable to me, as light to a man suffering from eye-disease, so I tell you to go wherever you like, I do not want you. Who being born of a noble family, can take back his wife who lived in another's house, simply because she is an object of love? You were molested on Ravan's lap, his sinful eyes gloated over your person, now how can I receive you back, thinking of the noble family from which I come?

The object for which I have rescued you has been fulfilled, now I have no longer need of you. Go where you please O noble lady! I say unto you without any hesitation whatsoever, that you can pay your attentions upon Lakshman, Bharat, Satrughna and Sugriva, or if you like, you may follow Vibhishan.†

^{*} The original expression means for the preservation of my character

t These expessions are not only cruel, but rude and barbarous to a wife like Sita Such words do not befit the lips of Ram, even if they were to guage public opinion and to sound Sita's mind The character of Ram, as we have already observed before, seems to have undergone a great change from the abduction of Sita by Rayan

Finding you charming and beautiful and having got you in his house Rayan did not refrain long.

Janaki having heard those angry words of Ram was smothered with grief as a creeper; is torn off by an elephant's trunk. Having heard all these unheard-of accusations in the presence of such a large number of persons, Janaki became mortally ashamed of her own existence and she wanted to bury herself within her flesh Rams words pierced her heart like a dart. She began to shed a torrent of tears. Then she wiped her tears by the end of her cloth and told Ram in a gentle voice, broken with sobs. As a low person abuses a low woman, why do you use all such unutter able, rude expressions against me? I am not what you take me to be.

I can swear about my character have faith on my honour Having seen the conduct of low woman you suspect all women as a class, but that is not proper If you have any experience of me then give up that unfounded suspicion."

You see Rayan touched my body when I was not in my senses. How could I help it? My fate is to be blaimed for that but what was within my control i.e my heart, belonged to you What could I do about my body that could be subjected by another person for then I was thoroughly under another's power? I am undone, if you could not as yet know me from my love and from the contact of my soul When you sent Hanuman for my information why did you not send me the word that you had renounced me? Then I could have put an end to my existence even before that Vanara. If it were so, then there would not have been any need for taking such risks to your own self and your friends could have been spared from all these troubles and sufferings. O King ! Being overwhelmed with anger like a low person you are thinking me like an ordinary woman. My name is Janaki, because I am connected with Janaka a sacrifice but not because of my birth there, the Earth alone is my mother Being unable to judge correctly, you have failed to comprehend my nature. You do not take into consideration why did you marry me in youth? My love and devotion now seem to be quite ineffectual."

With these words Janaki broke into tears and then addressing Lakshman, sad and brooding, said, "Lakshman! Just prepare a funeral pyre for me This is my only remedy in the present trouble. I do not want to live after these false accusations My husband is not pleased with me, he has renounced me before everybody. I shall now give myself up to the flame"

Then, Lakshman with a suppressed rage, looked at Ram and having divined the latter's motives from his look and gesture, prepared a funeral pyre for Sita.

At that time, none amongst the friends dared to talk to Ram, or to look at him, he then looked formidable like Death.

Ram was seated, fixing his gaze on earth, Sita wheeled round him and came near the fire, and after bowing to the gods and Brahma she said addressing Agni, the god of fire, 'If I am thoroughly devoted to Ram, then let fire protect me in every posssible way Ram takes a chaste woman for a false one, but if I be pure, let Agni-protect me"

With these words, Janaki wheeled round the pyre and then fearlessly entered the flame. Everybody—the old and the young alike—witnessed in pain that Janaki was in fire. That gold Beauty fell into flame in the presence of all The sages, gods and saints saw Janaki leaped into flame, like an oblation offered in sacrifice

Women raised a piteous cry seeing her thus fallen into fire, like an angel dislodged from heaven on account of a curse. Both the Rakshasas and the Vanaras raised a hue and cry at that sight.

CHAPTER LXXX

THE ORDEAL.

Then virtuous Ram hearing different persons speaking different things brooded over in silent tears.

In the meantime Yama with the Manes of the departed ancestors Indra with the gods, Kuvera with the Yakshas, Varuna the god of the sea three-eyed Mahadeva riding a bull and Brahma the creator of all things and the foremost of those versed in the Vedas appeared on the scene and said to Ram by raising their hands.

Ram I Thou art Lord of all and foremost of the wise. Why do you slight Janaki's entrance into flame? You are Prayapat himself. Thou art the Lord of the universe and in the former cycle of creation you were Vasu bearing the name or Krutadhana There is no ruler above You. Thou art the eighth Mahadeva amongst the objects of adoration

The twin Aswinikumaras are your ears and the sun and the moon eyes. You are present through the beginning, end and the middle. Then why do you forsake Sita so unjustly?

Hearing these words Ram said. I am the son of king Dasaratha and consider myself a human being now tell me what really I am?

Brahma replied Ram! Just listen to me I am narrating to you the true state of things"

"Thou art self revening Gadadhara holding conchshell disc and mace in hands. Thou art one tusked Boar" Thou art Truth and deathless Brahma. Thou art ever existing. Thou art Virtue to the virtuous, Thy law is observed everywhere. Thou art fouthanded and

One of the incarnations of Vishnu in which Vishnu raised up the submerged earth by his task

hold Sanga bow like Death itself. There is no limit tothy powers Thou art intellect, forgiveness and patience. Thou art creation and destruction Saints assign you to be the refuge of all creatures Thou art the Vedas with their thousand branches Thou art Sacrifice, Vashatkar, Omkar, there is none above you. You are omnipresent and omniscient. You have thousand feet, thousand eyes and hundreds of heads You hold the universe in you Thou liest on the waters of the Universal Dissolution on the bed of the Ananta snake O Ram! I am your heart, goddess Sarswati is your tongue, spiritual gods are your hairs, night is the closing of your eyes, day is the opening of your eyes, the Vedas are your convictions, there is nothing else besides you. The universe is your body, your forgiveness is earth, fire is your anger, and pleasure is the moon. You have bound down Valiand made Indra the King of heaven Janaki is Lakshmi personified and Thou art Vishnu himself You have assumed this human form for the destruction of Ravan been destroyed, now come back to the sphere of the gods Unlimited are thy glory and prowess, and your devotees get everything that is desirable in this life and in the next"

After Brahma had finished, Agni appeared carrying Janaki on his lap Janaki looked like the glittering morn, she was adorned in red, her dark curls were streaming behind Fire could not scorch her garlands, ornaments or dress

God Agni, the witness of every thing, handing over Janaki to Ram said, "Ram! This is your Janaki. She is stainless She has not committed any sin by word, action, or thought. Since her forcible abduction by Ravan, She passed her days alone in silent sorrows for your separation. So long she was confined in a harein, so long she was under another's power, but mind was ever fixed upon you. You are her only prop. Grim Rakshasis frightened her in various ways, oppressed her in different manner, but in her heart there was not even the slightest thought of Ravan. Her heart is pure and she is abso-

lutely sinless. Accept her now I ask you to do so. Don't suspect her even for a moment"

Then virtuous Ram hearing these words of worship ful Agni was exceedingly pleased and after thinking for a moment said with a cheerful look O God! Tanaki a purification was necessary She was long confined in Ravan a harem. Had I accepted her without her purification then people would have accused me saying that the son of King Dasaratha is foolish and lustful However I do now find that Janaki s heart is pure and full of devotion and there could not be any stain on her character She is protected by her own chastity As the shore cannot be overstepped by the sea so she could not be overcome by Rayan That any villain could not insult her even in his thoughts. She was untouchable to him like pure flame of fire As light is inseparable from the sun so she is inseparable from me Now I cannot renounce her on account of her residing. in a stranger s house. Sho is the purest in the three worlds O gods I You are adorable beings and you speak just for my good. Now I shall protect her for ever

With these words heroic Ram received Janaki withdelight, and everybody praised him for that

CHAPTER LXXXI

THE HAPPY END.

Mahadeva then told Ram in well meaning words, "O. lotus-eyed hero! It is really fortunate that you have accepted Janaki. It is a great relief that you have removed Ravan's terror from the three worlds. Now, go back to Ayodhya, console sorrowful Bharat, and after seeing worshipful Kausalya, Kaikeyi and Sumitra, take up the reins of the government to the delight of your friends. Then, after the brith of sons, perform Aswamedha sacrifice and then come back to heaven, after distributing wealth to the Brahmins. Ram! Just see, your father, Dasaratha has come in a chariot on earth. He has reached the realm of Indra being redeemed from his pledge by your virtue, just bow down to him"

Thereupon, Ram and Lakshman bowed to their father seated in a chariot high up in the air, they saw him clad in a heavenly raiment and was glowing with

his own effulgence

King Dasarath too was greatly delighted at the sight of his dear sons, and taking Ram on his lap, and after embracing him closely, said, "My boy! I tell you the truth, that for you I am enjoying felicity and bliss in the company of the gods. What Kaikeyi had told me in connection with your exile sank deep into my heart But to tell you the truth, finding you safe and sound with Lakshman, I have become free from all sorrows. like the sun freed from the mist. My boy! As Astavakra saved virtuous Brahman Kohala, likewise I have been saved by a good son like you This day, I gather from the words of the gods that you are Vishnu incarnate and has been born as my son for the destruction of Ravan. Kausalya's desire will now be fulfilled, she will see you happily returned from the exile. The citizens are highly fortunate for they will see you installed on the throne. My boy! I want to see you now united with pure-chatactered Bharat You have fulfilled your vow and have delighted the gods by slaying Ravan You have acquired fame by your great achievements. May you enjoy a long life and rule over the kingdom with thy brothers i

Then Ram said with joined hands "Father! Be gracious to Kaikeyi and Bharat You cursed Kaikeyi saying I do renounce you with your son Forgive he now King Dasarath agreed to Ram s words and embracing Lakihman said "My boy! If Ram be pleased with you you will attain fame and plous merits and beaven at the end. Now attend upon him Ram is ever engaged in doing good to the world and all sing his praise. Worship him who is the heart of the gods, and even a mystery to them You should know that Ram is Eternal Brahms"

Then addressing his daughter in law Janski, Dasarath said, "My daughter! Dont be angry with Kam beacuse he discarded you at first. He is your well-wisher he did so simply for your purification. It is indeed difficult to retain such purity of character as yours, and your fame will cast all other women into shade. I know you dont require any direction for your devotion towards your husband still I must say that Ram is your highest god."

Saying all these, king Dasarath of divine appearance repaired to the heavenly region. After the departure of Dasarath Indra the king of the gods said to Ram Your sight of us all wong be in vain. We have been greatly pleased with you now ask for any thing you like."

Ram then cheerfully said "O king of the gods! I sty you are really pleased with me, grant me what I ask of you Let the Vanras that have lost their lives for me be revived. I want to see them cheerful again please restore those heroes to life who despised death for my sake. Let the Golangulas and Buillukas be again quite hale and hearty and let them be happy with their wives and children This is my prayer to you I don't further pray that the places where they live should

abound in fruits and flowers through all seasons of the year, and all the streams will run crystal clear"

Thereupon, Indra said, "This is indeed asking too much, but I shall never retract my word, so this will be done. The Vanaras, and Bhallukas lie scattered with severed limbs and heads on the field of battle, slain by the Rakshasas, will rise into life with sound bodies, as people rise from sleep. They will again be united with their friends and relatives. And their places of residence will abound in fruits, flowers and will be watered by brimming rivers."

As soon as Indra uttered this blessing, the dead Vanaras stood up with unburt bodies, as if from sleep, and everyone was astonished at that spectacle.

Indra and other gods seeing Ram delighted for gaining his object praised him along with Lakshman and
said, "O king! Now allow the Vanaras to depart
console worshipful Janaki solely devoted to go and
meet your brothers Bharat and Satrughna, observing
penance in your sorrow and console your afflicted
mother and sit upon the throne of your kingdom"

With these words Indra and other gods disappeared in the sky in their brilliant cars

Night then set in, and Ram ordered everybody to take rest, and the Vanara army under the protection of Ram and Lakshman looked like a starry night illumined by the rays of the moon

CHAPTER LXXXII

STARTS FOR ATODRYA

The night was over and Ram got up from sleep in an exceedingly happy frame of mind. In the meantime Vibhishan approached Ramand respectfully said. There Gazel-eyed women skilled in the art of toilet have arrived with scented oil paints apparel ornaments. Sailands and sandal paste. They will look to your bath."

Ram said "O Rakshasa king! Invite Sugriva and other Vanatas to bath My brother Bharat who has been reared up in luxury with care is now observing austere vow for my sake without him bath and toilet won t be pleasant to me now see that we may start without delay for journey to Ayodhya is long and arduous."

O prince! I shall Vibishan thereupon replied reach you Avodhya within a day My brother Luvera had a wonderful chariot named Pusnaka. Rayan occu pled that by defearing Kuvera That chariot now belongs to you Look there stands that great chariot like a band of clouds this will carry you to Ayodhya
Ram 1 If you wish to do me fayour if you are pleased with me if you bear any love and friendship towards me then you will be pleased to spend one day in Lanka with Lakshman and your wife Janaki I have made due arrangements for it you kindly accept them with your friend; and followers. I am your obedient servant but you have h moured me with your friendship that is why I have ventured to make that request but never think that I command you in any way

Thereup in Rim replied Offiend I you have some sufficient honour by helping me with your counsels frendship and by your active services in the wat sod not think that I cannot concede to your requist, but my hirt has grown restless for meeting my brother Birtit, who charge you up to the Chitra-

kuta to persuade me back to Ayodhya I have become equally anxious to see my mother, Sumitra and worshipful Kaikeyi and other friends and relations in the city Now, permit to me start. My friend, bring me chariot soon I have achieved success, it is not proper to tarry any further.

Thereupon, Vibhishan fetched the chariot without any delay That chariot was wrought in gold and sapphire. A yellow flag was streaming from its top. In that chariot there was golden cabin decorated with golden lotuses. This had been constructed by the heavenly architect, Viswakarma. Ram and Lakshman were greatly astonished at the sight of the wonderful car.

Then Vibhishan humbly said, "O king! Now tell me what else I shall do for you?"

After thinking for a short time Ram said, "O Rakshasa king! The Vanaras have suffered a good deal, you just entertain them with food and drink I have conquered Lanka with the help of those heroes, they were quite fearless of death, now they have won success. Prove your thankfulness by offering valuable presents to them. They will return home being honoured and entertained by you You see, if you be kind, charitable and self-possessed then, all will be obedient to you, this is why I make this request to you. That king who does not know how to gratify his subjects, and for nothing incur heavy losses of life in war, soldiers leave him in fear." Thereupon Vibhishan gave sufficient jewels and other valuables to the vanaras

When every thing was ready, Ram took up bashful Sita on his lap and got upon the excellent chariot with Lakshman. Then after greeting heroic Sugriva, Vibhishan and other Vanaras with due honour, Ram said, "Vanaras 1 you have done what a friend should do. I now give you permission to go to your respective places Sugriva! Thou hast done what an affectionate friend ought to do Now start without any further delay, set out with your army to Kishkindhya Vibhishan! I offer you the kingdom of Lanka, live there in happiness

peace and henceforth you won t have anything to fear from even from Indra or other gods. I am now proceeding to my fathers capital Ayodhyn therefore I offer you my greetings and my leave to depart

When Ram said this Sugrava and other Vanaras along with Vibhishan said with joined palms O king! We too shall go to Ayodhaya take us with you. We shall roam about in joy through the gardens and groves of Ayodhya. After witensaing there your coronation-ceremony and after greeting mother Kausalya we shall repair to our respective places." Virtuous Ram hearing their words said Is will surely be a great delight to me to enjoy the company of friends like you in the capital. Sugrava! Soon get upon the charict with the Vanaras. Vibhishan! Just get upon the car with your counsellors "

Thereupon, all boarded the chariot in delight Then the Bhariot ascended the sky at Rams order The Vanaras, Bhallukas and Bakshagas sat there at ease without congestion.

The Puspaka chariot rose into the sky with a deafening noise. Then Ram looking round him said to Janaki of moon like face "Look there! My darling the city of Lanks. resting on the Trikuta hill, which resembles the Kullash mountain. Look! there lies the field of battle muddy with blood and covered with dead bodies Here both the Vana ras and the Rakshasas have lost their lives There lies that proud warner blessed with a boon. There I have slain Ra There Kumbhakarns and Prahasta were van for thee killed. There heroic Hanuman slew Dhumraksha. There warlike Sushena worsted Vidyunmalı There Angada kılled Vikata. There heroic Virupaksha Mahaparswa Mahodara and Akampana were slain, by me It was before the cons truction of the bridge. There stands the sacred shrine it destroys all sins and is holy Now it is revered by all and is known as the pilgrimage of Setubandha Here the Rak shase chief Vibhishan joined with me. There appears Kish kindhya the beautiful city of Sugriva adorned with fine forests There I slew down heroic Vali "

Then, Janaki at the sight of Kishkindhys spoke with bashful love 'O royal master! I wish to take with me

Tara and the dear consort of Suguiva, and other Vanara ladies with me Ram agreed at Janaki's proposal and stopped the car even at Kishkindhya He then turning to Sugriva said, "Sugriva! Ask the Vanaras to take their wives to accompany Sita to Ayodhya You will be prompt to take those women Let us all go there" Then Sugriva went inside the palace and said to Tara "My darling! Ram asks you to take with you the wives of the Vanaras and to proceed to Ayodhya for Janaki's delight We shall take them to have a sight of Ayodhya and of king Dasarath's wives"

There, beautiful Tara told the Vanara women that it was Sugriva's wish that they should proceed with their husbands to Ayodhya, "I shall also be glad," said she, "if you go to Ayodhya and see the queens of king Dasarath"

At this direction of Tara, the Vanara women dressed themselves and got upon the chariot to have a sight of Sita. When they got upon the car, it proceeded as before

Then Ram pointing the Rishyamukha hill told Janaki "There rises the Rishyamukha hill tinged with gold and other minerals, like he cloud illumined by lightning. Here, I met Sugriva and agreed to Vali's death. Look there stretches the Pampa lake covered with blooming lotuses and its banks are surrounded with beautiful trees. There I lamented and wept for your absence, and on its bank I met pious Ssvan. There I slew Kavandha. There the Vihanga chief Jatayu, fought against Ravan and died for you. Look there stands our beautiful cottage in the forest wherefrom the Rakshasa chief Ravan abducted you by force

There runs the crystal-watered Godavari. There stands the hermitage of sage Agasfa, surrounded by plantain trees. There stands the hermitage of Sharabhanga. Look there stands the hermitage of great Atri effulgent as the sun. There I slew huge Viradha. There you met the virtuous wife of Atri. There stands the Chitrakuta hill. There came noble Bharat to persuade me to go back to Ayodhya, There runs the Jamuna through beautiful woods. There stands the hermitage of the great sage, Bharadwaja. There flows the sacred Ganges. There stands the city of Sr. ngavera, there lives my friend Guha. Look now there gleams

Ayodbya, the capital of my father s kingdom. Janaki I you have now arrived at Ayodhya show your respect to the city

Then the Vanaras and Vibhishan and other Rakashas began to survey Ayodhya with delight. The city was adorned with white high palatial buildings and its high palaces being always frequented by horses and elephants. The Vanaras and Rakshassa looked with admiration the city which was like a second Amarabati

CHAPTER LXXXIII

MUETING WITH BHARADWAJ

After the completion of the fourteen years on the fifth day of the moon arrived at the hermitage of Bharadwaj. After greeting the sage Ram asked O worshipful master? Has any man suffered from searcity in the city of Ayodhya? Does every body hve there in happiness? Does Bharat Justiy govern the people?"

Bharadwaj cheerfully replied 'O Ram! Your obedient Bharat has placed your sanials on the throne
and after administering good to his own house and to
others is annously waiting for our return. When being
deprived of the kingdom you repaired to the forest with
Janak and Lakshman for fulfilling the pledge of your
father I was greatly pained at that sight but now seeing your prosperity and happiness I have been greatly
pleased Ram! I know all your joys and sorrows. I
know what you had suffered during your residence at Janasthan. Rayan abducted Janah when you were engaged
in the protection of the saints and ascetics I know

your adventures in the forest, also your findship with Sugriva, destruction of Vali and other feats of heroism. I know of your meeting with the gods and of their benedictions on you I have known all these by my Yogic powers My pupils will carry your news to Ayodhya. Now, receive my blessing Accept my hospitality and start to-monow for Ayodhya.

Ram agreeing to Sage Bharadwaj's words, cheerfully said, "Let the trees that stand on the way to Ayodhya bring forth sweet fruits, and let their sweet flavour sweeten the air, even if there be not season for it"

Sage Bharadwaj granted Ram's player Ayodhya was three Yojanas distant from the hermitage of Bhaiadwaj. The trees standing along the three Yojanas were beut down with the builden of fruits and looked like the Kalpa trees All the barren trees brought forth fruits, those that were devoid of flowers were covered with blooms, and those that were dry became adorned with green leaves The Vanaras, to their great delight, began to enjoy the fruits and flowers, as the virtuous people enjoy the blessing of heaven Then Ram thought of the airangement that he should make for the satisfaction of Sugriva and others Ram after deciding the course of action said to Hanuman, "C hero! Go immediately and learn whether every one 18 doing well in Ayodhya or not, convey my good wishes to Guha, residing at Slingavera He is like me and is my friend. He will be happy if he hears that my troubles are over and I am quite hale and hearty. He will tell you every thing about Bharat and show you the path to Ayodhya Then after going to Ayodhya, convey good news about myself, Janaki and Lakshman and tell him that I have attained my object of desire. Then tell him about the abduction of Sita by Ravan, my friendship with Sugriva, Vali's death, clossing the sea, search for Sita, setting out with army to the sea coast, sight of the sea, building of the bridge, death of Ravan, benedictions by Indra and Brahma, meeting with departed father Dasarath and the blessing of Sankara, and my return to Ayodhya Tell all these in details to Bharat, Tell him further that Ram after the conquest of his enemies is coming back with Sugriva, Vibhishan.

and his other migh y friends. Observe what expression his face assumes and read his mind and mark his attitude after he hars those thing, a about me. Gather from his gestures and porture and from his words the real state of mind. For see whose mind is not changed by the prospect of a kingdom. If Bharat wishes for the throne for being accustomed to it then let him sovern the world. O here! Till you approach Ayedhya during this time go and accertain Bharat's mind and his doings.

Being thus directed by Ram Haniman assumed the form of a human being and proceeded towards. Ayothys As Garira goes first to catch the snakes so he went fast towards. Ayothys The here then proceeded along the styr route of the birds and arrived at Enngavera at the junction of the Ganges and the Jamuna and after appearing before Guba the Nishada king said. O king of the Nishadas, your friend Ram has conveyed you his good wishes along with that of Lakshman and Janaki. He will spend the might of the Panchami at the hermitage of Bharadway at the request of that sage and he will come to see you temorrow.

Saying this to the ? ishada chief Hanuman cheerfully proceeded to Ayodhya with great speed. On his way he saw the pilgrimage of Parashuram Valukini the Gemukhi dense sal forest and broad high ways and crowd of people on them. Gradually he covered a long distance and arrived at the green outskirt of vandipram. The gardens and trees of the place were as fine as that of the Chaitraratha garden of Kuvera. Many a woman was culling fruits and flowers from them. At last Hanuman saw Bharat in a hermitage about two miles distant from Ayothya.

Bharat was leading an ascetic life on account of the pangs of separation with his brother and subsisting on fruits and roots and putting on a bark garment. His locks were matted and his body was stained with dirt. That spirited prince like an ascetic saint was ruling over the world having placed Rems sandals in from of him and was protecting the four castes from various troubles. His counsellors priests and generals were scated before him clad in red clothes. In fact the citizens had no inclination

for mirth, or amusement by leaving aside that virtuous prince, and Bharat was like piety incarnate

Hanuman approached him, and said with joined palms, "O king! for whom you thus lead the life of penance that Ram enquires after your welfare Banish your sorrows, I have good news for you. You will soon meet with Ram He has slain Ravan, rescued Sita, thus having attained his object, he is coming back with his heroic allies and Lakshman And as Sachi accompanies Indra, the King of Gods, so famous Sita is accompanying him"

At this news, Bharat fainted with joy But he shortly regained his senses and embraced Hanuman in deep affection. He greeted Hanuman with tears of joy and said

"My friend! Be thou a god or man, thou hast come out of kindness to me What can I offer you for the joyous news you have given? Please accept one hundred thousand cows, hundred villages and sixteen girls. These girls are of golden hue, and are adorned with ornaments and they are of good conduct. Their noses and thighs are chrming and their faces are beautiful like the moon. They belong to good families of high born castes."

Bharat became greatly anxious to meet Ram?

CHAPTER INNAM

RECAPITULATION OF THE PAST

Bharat resumed. This day I shall hear again the swee and affectionate words of that lord long repaired to the forest. The popular adags that if man lives he may be happy even hundred years after now appears to be true. Take your seat and tell me where and how flam contracted freedship with the Vaniras?

Then Hanuman took his seat and began to narrate the incidents of the forcest life of Ram

Of course you know the boons that your me her asked on account of which Ram was exided to the ferest When king Dasarath died in grief for his separation with Ram envoys brought you from Rajgriba. But you were unwilling to accept the crown and you went to the Chitrakut hill to bring Ram beek to Ayothya. But when Ram refused to break his pledge you returned with Ram a sandals with you. This much you yourself know but now laten what took place afterwards."

The Chitrakut hill was greatly disturbed on account of your visit and Ram from thither entered the deep forest of Dandaka infested with lions tigers and elephants When he entered the Dandaka forest Viradha attacked him like an infuriated elephant but Ram Chandra throw him down into a deep hole That very day Ram reached the hermitage of Right Sharabhanga in the evening After Sharabhangas death Ram ronaired to Januathana While he was residing there fourteen thousand Raksha sas the inhabitants of Janusthan fought against him but he routed them within the fourth part of a day and al ong with them he slew Khara Dushana and Trishira In that Janasthan Ravanas sister came to Ram but Lakshman cut down her nose and cars at Rams words Surranakha then approached Ravan in her agonies After that Ravan s attendant Mariely deluded Janaki by assum ing the form of a golden deer Janaki at the sight of that

antelope, asked Ram to catch it, saying that it would enhance the beauty of the forest-asylum. Ram ran after the deer with bow and arrows in his hands and killed the same with a single shaft. When Ram was out a-hunting, Lakshman followed to find him out. In their absence, Ravan came in the asylum and carried away Janaki by force. Yatayu, the king of the birds, resisted Ravan for the rescue of Janaki, but Ravan slew him down. At that time, some great Vanaras were seated on hill top and they saw in surprise that Ravan was flying away with Sita in his swift Vimana. Ravan soon reached Lanka, kept Janaki in his palace and tried to comfort her by various means. But Sita despised all the wealth and all-urements of Lanka."

"In the meantime, Ram came back to his cottage after bagging the deer, he but greatly pained at the sight of Jatayu, a friend of his sire. Then, Ram roamed through the forest and the banks of Godavari in search of Sita Ram met Kavandha in his way and at his word Ram met Sugriva on the Rishyamukha mountain. Even at the sight there grew a mutual attachment between Sugriva and Ram before any words were exchanged, and their attachment grew more and more deep by intimacy Sugriva was driven off by his brother from his kingdom. Ram killed that mighty warrior Vali and bestowed the kingdom on Sugriva. After that ten millions of Vanaras set out in search of Janaki at Sugriva's command.

We were long detained in the Vindhya range as we could not find our way. In that mountain Jatayu's brother Sampati lived. He gave us the information that Sita was living in Ravan's house. Then I crossed the sea and found Sita in the Asoka forest. I gave her signet ring of Ram with the name of Ram inscribed on it and I came back with the ornament of her head. Ram revived (as dying person revived by taking nectar) at the sight of that and by the news of Janaki. He then encouraged the army for the destruction of Lanka. Nala built a bridge over the sea at the command of Ram. The Vanara army crossed the sea by that bridge. Then a very fierce fight ensued. Nala killed Prahasta, Lakshman.

killed Indrajit and Ram killed Kumbhakarna and Ravan, Then Ram had meeting with Indra Varuna, Siva Brahma and king Dasarath Gods and saints blessed Ram in joy Then Ram came to Kushkindhya on the Puspaka chariot He is now stopping at the hermitage of sage Bharadwaj Tomorrow the Pushya star will be in accendance and will see him to-morow

Bharat was extremely delighted by Hanuman's words and remarked with joined hands. At last after such a long time my desire is going to be fulfilled *

CHAPTER LXXXV

THE RECEPTION

Bharat hearing this welcome news from Hanuman addressing Satrughna said Let all now worship with music and flowers the gods and the sacred Ohnityas of the city Let bards chanters of praise, musicians and women of the town go forward to meet Ram Let the

^{*} The Epic inspite of its high martial strain strikes a deep note of domestic virtues. The home-life of Ram and others appear to be more charming than the rest. The bond of affection and love that hind the brothers still remains the highest ideal of all times. Bharat is a wonderful image of sellless love.

[†] Auxiliary force !

royal mothers, counsellors, the salaried army, regular soldiers, and the forest armyt and different classes of people—Brahmins, Kshatrivas, and chief of the clans stir out to see the moon-like face of Ram

Then Shatrughna after dividing a large number of servants into various batches asked them to level the uneven ground from Nandigram to Ayodhya, to water the streets and public roads with cold water, to scatter flowers and fried paddies everywhere, to hoist flags from every place, to decorate the houses and streets with garlands, flowers and patri-coloured things arranged in an ornamental style, and to have all these things complete before the next sun-lise

On the following day, at the command of Shatrughna Dristhi, Janata, Bejoy, Sidhartha, Arthasadhaka, Asoka, Mantrapal and Sumantra were out Many warious riding well-decorated elephants, or horses with golden reins, or on chariots, paraded the streets. Then queen Kausalya with other co-wives set out in car with Sumitra at their head. Plous Bharat proceeded with his ministers, priests, chiefs of the clans, and merchants, accompanied by persons carrying garlands and sweets. Bharat was beside himself with joy at Ram's return, and the bards were chanting the glory of Ram, and Satrughna himself blew a trumpet.

Bhaiat was clad with a humble piece of linen and the skin of black buck. He carried Ram's sandals on his head, held a white umbrella adorned with wreathes of white flowers, and a royal crown worked with gems and the streets were resounded with the rattling of the cars, with the neighs of the horses and trumpet-sounds of the elephants, as well as with the sounds of conch-shells and loud trumpets. It seemed as if the whole of Nandigram followed Bharat at the moment

Bharat then, turning his eyes to Hanuman said, "Have you spoken anything false out of fiekleness incidental to the Vanara race?" I do not find worshipful Ram, or any of the Vanaras"

Hanuman replied, "Sage Bharadway had treated Ram

with great hospitality with various things. It is due to his benediction that troes along the route to Yoellipa have borne sweet blossoms and fruits and are resonant with the humming of the best. Hark there rises the clamour of the Vanaras. Perhaps he has crossed the Gornati by this time. Look a cloud of due is has been mised behind the rows of the Sala trees perhaps the Yanaras have entered that forest. Look there the beau tiful Vimana like the moon. This has been constructed by Viswalarma. Noble Ram has obtained it by destroying Rayan and his brood. Lavora got that Viman by the blessing of Brahma. It is bright as the morning sun Ram Lakshman Janake Sugriva and Vibhishan are coming in that car."

At that moment a cry rose from all the people collected there "There is Ram! There is Ram! The joyous shouts rent the sky Every body, then lighted from his car or from his mount and looked to Ram scated in the Vimana, as people look to the moon shining in the sky

Bharat welcomed him in joy by joining his hands in respect and worshipped him by presenting offerings to his feet Large-oyed Ram on the Vimana looked like Indra weilding the thunder bolt. He was glowing like the morning sun on the summit of the Sumeru mountain Bharat prostrated himself on the ground before him Them at the command of Ram the Vimana descended on the earth. Bharat again greeted him in joy. It is after a long time that the two brothers met and Ram embraced Bharat in joy. Then Bharat greeted Lakshman who bowed to him and welcomed Sita in delight. He then embraced Sugriva, Jamvulan Angada Drivida Neela Rishabha Bushena Nala Garaksha Gandhamadau Sharabha and Panasa in due succession. The Vanaras looking like human beings also enquired about Bharat's wellare Prince Bharat after embracing Sugriva said. O here! We were four brothers but now we are five and you are one of them. Friendship is born of love and enmit; of injury You are our dearest friend.

^{*} Prostitutes were regarded as auspleious in ceremony

Then after embracing Vibhishan, Bharat said, "It was due to good luck that worshipful Ram found a friend in you, through whose help he succeeded in achieving an arduous feat"

In the meantime, Satrughna bowed down to Ram, Lakshman and Janaki's feet

Ram then approached mother Kausalya, lean with sorrow and then to Kaikeye and Sumitra and then to the priest. The citizens respectfully enquired about Ram's welfare, at that time their joined palms looked like so many lotusbuds. In the mean time, Bharat put the sandals on Ram's feet and said, "O worshipful one! The kingdom which you placed as a trust with me, I do herewith make over to you. This day, my life has been blessed and my desire has been fulfilled, seeing you again back in Ayodhya. Now, inspect the treasury and other places of the palace, and the army, For your virtue prosperity has increased tenfold."

Hearing these affectionate words of Bharat, the Vanaras and Vibhishan shed tears. Then Ram taking Bharat on his lap reached the latter's place by the Vimana. After getting down from the Vimana, Ram said, "O Vimana! I direct you to go back to Kuvera to carry him as before"

Being thus directed by Ram, the Vimana proceeded towards Alaka to the north And then as Indra worships the feet of Viihaspati, so Ram worshipped the feet of his friend and priest Vasistha and took a separate seat along with him.

CHAPTER LXXXVI

BAM 8 CORONATION

Then Bharat placing his hands over his head as amark of respect said. Arya! You have honoured my mother by going into exile and by offering the kingdom to me Let me return the kingdom which you have comferred on me The burden which only a bull can bear is too much for a cali. As it is difficult to stop a torrent by a dam, so it was difficult for me to protect all the weak points in the administration of the kingdom. I could not follow your foot sleps as an ass can not imitate the pace of a horse nor a crow the guit of a swan If one plants a tree in a garden and if the tree dies in blossoms before it bears fruits then all his troubles become vain You are our lord and if you do not rule over us then this simile will apply to you Let the people witness you this day installed on the throne like the mendian sun you retire to sleep with sweet music and rise from bed with trampet notes Let your empire extend up to the farthest limit of the earth where the sun and the moon shine "?

Ram then agreed to Bharat's proposal and sat upon an excellent seat

Then at Shatrughna's directions expert barbers adopt in outting hair and beard, with their pleasing touch surrounded Ram. Bharat Lakehman, Sugriva and Vibhishan first took their both. After that Ram got his matted locks cut and after both he put on a rich apparel and excellent garlands and thereby looked exceedingly beautiful. Satrughna with his own hands dressed Ram and Lakehman. The queems of King Dasarath adorned Slia with ornaments, and Kaushalya adorned the Vanara women with great affection and care.

In the meantime charloteer Sumantra at Satrughurs words brought an excellent charlot Sugriva and Hanu

^{*}Where the sun never sets?

man after their bath put an excellent garments and earnings and followed Ram, like Indra the king of Gods Wives of Sugriva and Sita set out in fine cloths to visit the city of Ayolhya

Asoka, Bijoy and Sidhwartha and other ministers with priest Vasistha, began to consult for enhancing the splendour of the city since Ram Chandra had come back. They asked the servants to make all preparations for the coronation of Ram. Having given their orders to the servants, they went to meet Ram.

Then Ram set out in a chariot like Indra for an inspection of the town Bharat held the reins of the horse and Satrughna held umbrella over the head of Ram Lakshman began to fan with a palm-leaf fan and Vibhishan stood by his side with a moon-white chowri Saints and gods be-

gan to sing plaises to Ram

Sugriva rode a huge elephant named Satrunjaya Vanaras in human forms got over the elephants, having decorated their bodies in various ornaments. Ram being surrounded by his kinsmen and friends proceeded towards Ayodhya, a city of palaces, Conchshells and trumpets were sounded at that time The citizens saw Ram comming with his retinue to Ayodhya They greeted him and prayed for his victory Ram too greeted the citizens according to their ranks They followed Ram accompanied by his brothers Ram being surrounded by his ministers, Brahmins and subjects looked like the moon among the musicians proceeded in front of Ram with As marks of auspiciousness money proceeded with cows, sweets tinged with termeric and a large number of maids and Brahmins headed the procession During journey, Ram talked about Sugriva's friendship. Hanuman's prowess and the valour of other Vanaras. The citizens of Ayodhya were greatly astonished at the tales of the prowess of the Rakshasas Ram, thus talking about those things, entered his beautiful paternal palace inhabited by his former ancestors

Then, Ram gently said to Bharat, "Take Sugriva and other friends to the palace to greet mothers Kausalya, Sumitia and Kaikai, and assign my sapphire place to Sugrivator this stay"

Thereupon Bharat entered that place Then the serrants at the orders of Satrughna entered the mansion with oil lamps and bod-covers. Then Satrughna said to Sugniva My Lord! Please send and envoy for the coronation of worshipful Ram. It is now necessary to collect water from the four occans.

Then Sugram handing over the jewelled pitchers to Haniman Jamauran and other two heroes said See us in the morning with water from the four sens in these pictchers

The vanaras at once set out like great birds along the sty Hanuman Jamvuvan Vegadarshi and Rishabha soon fetched water from the four sens Water from five hundred rivers was collected Heroic Sushens brought water from the Estern sea and Rishabha from the Sou thern sea Gavaya brought water from the Western sea scented with red sandal and camphor And brought water from the northern sea.

Then Satrughna seeing the water thus collected said to the ministers and priest Vasishta, Now be ready to begin the investiture-ceremony

Vasistha and other Brahmins, thereupon, made Ram and Janaki to sit upon jewelled seats. Then Vasistha, Beloy Javah Kashyypa Katyana Gautama and Vamdeve bathed Ram with sweet scented grystal water as the Vasus bathed Indra m the days of yore. Then the Ritwikas Brahmins sixteen virgins, ministers, warrior and merchants anointed Ram with var ous liquids. The gods stationing themselves in the sky began to participate in the investiture ceremony Vasistha made Ram to sit upon a golden throne wrought with jewels, in the midst of the assembly and then he put on Ram s head a glitter ing crown with which Manu, and after him other kings were crowned in successive generations. The Ritwikas adorned Ram's body with various ornaments Satrughna held a white umbralla over Rams heed and Sugriva and Vibhishan stood on his two sides with two white chowns. The wind-gol a the direction of Indra -presented Ram a wreath of hundred golden lotuses and a necklace of variega ted gams. The gods and the Gandharvas began to sing

while the Kinnaras commenced their dance in joy. The earth grew rich with crops and the trees became laden with fruits Ram gave to the Brhmins millions of cows and rich apparel and precious ornaments in profusion

Then Ram offered Sugriva-a jewelled necklace bright as the rays of the sun, two armour-plates white as the moon and wrought with lapislazuli to Angada, and to Janaki a pearl-necklace, fine clothes and excellent ornaments

Janaki took out that jewelled necklace and was desirous to offer to Hanuman thinking of his past services. At that, Ram divining her intention said, "Janaki! Give this to whom you like"

Then Janaki offered that necklace to Hanuman, in whom spirit, patience, fame, sincerity, provess, modesty, morality, valour, might, intelligence and other noble virtues existed

Hanumn, with that necklace, shone like a hill surrounded by white fleecy clouds

Then, other Vanaras received presents according to their respective ranks Ram gratified Sugriva, Vibhishan, Hanuman, Jamvuvan and other chiefs with sufficient wealth and victuals Then he gave fine jewels to Dvivida, Mainda and Neela Then all departed to their respective places by taking leave of Ram Sugriva went to Kishkindhya and Vibbishan with his four counsellors to Lanka

Then, liberal hearted Ram said to Lakshman, "My boy! Share with me the kingdom with fourfold armies, that has been ruled by our ancestors, and as they acted formerly as heirs-apparent to the thione so do thou take the responsibility of the administration"

But Lakshman did not agree to all these persuasions and entreaties of Ram Then Ram appointed Bharat as heirapparent to the throne Afterwards, Ram performed Aswamedha and Paundhrika sacrifices various times Ram ruled for ten thousand years and performed Aswamedha sacrifices ten times His arms were long reaching up



or she will be absolved from all sins and will enjoy longevity. Kshatriyas should hear the tale from the mouth of the Brahmins and they will get wealth and sons Ram is Eternal Vishnu, Adideva (first God) Hari and Naryana (2) If one reads or hears the whole (3) of the Ramayana. He will be pleased This History is so very efficacious.

tions, the inner kernal of the Ramayan was composed perhaps before 500 B C

(2) All the terms are names of Vishnu—who envelops the world, Hari—who takes away everything, Narayana—who lies on water

(3) Mark the word "whole" this proves that the Ramayana is complete here i e the epic ends with the Yudhyakanda, and the Uttarakanda is a subsequent addition by some other poet or poets Indeed, the Uttarakanda has not only been composed with a different spirit, but. strictly speaking, it does hardly fit in with the preceding cantoes of the epic. The epic, both from poetic necessity and from the concluding remarks, clearly shows that the story ends with Yudhyakanda, there is no logical, poetical or moral necessity for dragging the epic beyond this legitimate conclusion. The Uttarakanda was composed in a time when Hinduism encountered the menace of Buddhism. and as a counter effect of that, it has emphasized Brahminism and the caste system, both of which Buddhism vehemently attacked, and there came a time when caste distinction became almost obsolete in Northern India as already pointed out in our Introduction, we shall give a brief account of all the important incidents of that Kanda. it seems to me, though I am not in a position to demonstrate, that the whole of the Ayodhyakanda and portions of the Balakanda and of the Aranyakanda have been composed by one man of supreme poetic genius, perhaps Valmiki, while the rest of the epic seems to have come from different hands

The first part of the Ramayan specially the whole of the Ayodhya Kanda—is quite natural, poetic and full of human interests. The second part that begins with the Aranya Kanda ends with the Yudhya Kanda and the later interlude, the Uttara Kanda, is full of miracles, absurd Now let good betide you and be glory unto the Lord. Gods and ancestors become pleased if one takes or listens to the Ramayan. Those who will respectfully reduce this Ramamhita composed by the Rishi to writing will attain Brahmaloka. If one listens to it his progeny and wealth increase, he will get a good wife attain happiness and all his endexrours will be successful. By the grace of this Ramayan ones longevity health cure from discase fame, intelligence provess are enhanced and he will gain good ritends, therefore all various people who are desirous of winning prosperity should listen to the epic with due attention and form

The end of the Lydhya Kandam

fantasies mysterious and supernatural elements.

The Ramayan according to many scholars is only an allegorical poem representing the progress of the Aryan conqu ests and culture in the Dekkan. But the Ramayan seems to me to have been based upon some historical incidents which powerfully and deeply affected the Aryan minds. But we have lost all clue to them Although Rams expedition did not produce any visible effect on the Dekkan or on Coylone yet it does not appear to be an absolute myth Exile of Ram abduction of Sita Death of Vall destruction of Lanks appear to have a ring of incontrovertable truth about them Prof Jacobi holds a new view of the opic He says that the Ramayan is based upon the Vedic story of Indra and Vritra. Ram is Indra Vritra is Ravan Hanuman the son of Paban (wind-god) is an obedient devotee of Ram the winds were the friends of Indra in the Rigveds. Sarama the dawn or god of the Rigveds appears as a Hakshasi consoling Sita the farrow or the goddess of the ploughfield. Indra slays Vritra with his thunderbolt and makes the clouds to pour their rains that will enable the ploughed land to bring forth crops in abundance I have quoted different views it is for the reader to accept which appears to be reasonable. In the Uttara hands we come to a new poem altogether tagged to an old, immortal onic and it will be more and more clear to our readers as we proceed with the poom In our translation we shall observe the same rules which we have hitherto followed.

THE UTTARA KANDAM

CHAPTER I.

AGASTYA'S REVOCATIONS

Once upon a time, after Ram had assumed the reins of the kingdom after the destruction of the Rakhasas, several Munis came to greet him Mhharshi Kaushika, Yavakrita, Garga, Galabha and Medhatiti's son, Kanwa, came from the east, sage Swastyatreya, Namuchi, Prawnchi, Agastya, Atri, Sumukha and Vimukha came from the south, Nirshadgu, Kavashi, Dhanmya, Kauusheya eame with their disciples from the west, Vashistha, Kashyapa, Viswamitra, Gautama Jamadagni, Bharadwaja and the Saptarshis (seven rishis) came, from the north. These great sages, versed in the Vedas and the Vedangas, each one effulgent like fire, stood at the gate, and the great Rishi Agastya told the sentry, "Go and tell Ram that we, Rishis, have come to see Ram"

The gentle sentry, well familiar with all the etiquettes and customs of the court, soon went to Ram and said, "O king! sage Agastya with other Rishis have come"

Ram instantly said "Go and conduct them, here"

Then, the Rishis, bright as the morning sun, entered the royal hall. As soon as Ram saw them he stood up with joined hands in respect. He adored them by offering water to wash their feet and courteously asked them to take their seats on deer skins and Kusha grass. When the Rishis took their seats according to their respective ranks, Ram enquired about their welfare. The Maharshis in a body replied, "We are quite well since we find you well and free from all enemies. It a is good luck indeed that you have slain dreadful Ravan with his sons and grand sons. It is, of course, quite insignificant for if you take up your bow, you can conquer the three worlds, still we consider it to be our good luck that you have slain Ravan. We see



in dancing. That was a great interruption to his meditations. Pulastya was greatly annoyed and said, "Whoever will come within my sight will be heavy with a child" From the fear of that curse, none of those girls appeared before him But the daughter of the royal saint, Trinavindu, did not know anything about it One day, she was strolling about the hermitage, but none of her maids was present

Pulastya was then reading the Veda, the girl was listening to that reading, and suddenly all signs of pregnancy appeared in her and she grew pale. She was greatly frightened by those symptoms and thought what became of her. In her anxious thoughts, she entered the Asram of her father.

At her sight, her father asked, "Tell me, daughter, how you have come to look unlike a maid?" The girl piteously replied, "I can't say, father, why I have grown like this, I went to sage Pulastya's hermitage in quest of my maids. Having found none of them, I was listening to Pulastys's reading, when all on a sudden I noticed these mysterious changes in me, then in great fear I have hurried back."

Trinavindu, then, in Yoga found that it was the doing of Pulastya He also came to know of the curse. He then took his daughter to Pulastya and said, "O worshipful sage! Please accept my daughter. She has come to you and begs you to accept her out of charity. She is an accomplished girl. When you will feel exhausted from observance of penance, then my daughter will nurse you."

Thereupon Pulastya accepted Trinavindu's daughter. Thenceforth the girl lived with her husband. Pulastya was greatly pleased with her conduct and said, "I have been greatly pleased with your behaviour, so I wish to bless you with a son after me, he will be famous as Pulastya and since you conceived when you listened to my reading the Veda, he will be called Vishrava"

^{*} Was he reading or reciting; was the Vedas then reduced to writing?

Shortly after this that girl debrored a son named Vishrara Vishrara was prous and became famous for his virtues and became engaged in meditation like his father Pulastya. Eage Bharadwaj hearing of his virtues married his daughter Dovavarmi to Vishrava After some time Dovavarni delivered a son Eage Pulastya was greatly de lighted at the lifth of Vishravass son and he named the boy as Vashravan

Vaishravan grow like a flame of fire due to ascetic vows. He considered religion to be the highest thing in the world and he repaired to forest for meditation. Thus rolled on thousand years. Then Brahma and other Gods appeared before him and told him to ask for boon. Vaishravan said "Through your grace I want to be the Lord of wealth."

Brahma said 'your desire will be fulfilled I have created lams Inors and Varma as three lords of created beings and you will be the fourth take this charict glitt ering as the sun and be one of the gods. We are glad to grant your prayer." Then Brahma and other gods repaired to their region.

Vaishravan then returned to his father and asked to find a place where he could live in happiness. Thereupon Vishrava said on the shore of the Southern sea there is Tricuta hill and upon it the divine architect Vishwa karma has built the beautiful city of Lanks for the residence of Rakshasas It is beautiful like Amaravant the heavenly city. The Rakshasas have left that city and entered into Patal go and live in that Lanka. If you live there then there will be no harm to any body.

Thenceforth the Lord of wealth began to live with the Rakshasas in Lanks surrounded by the sec During his rough Lanks grow prosperous in no time. He used to visit his parents occasionally in his chariot the Puspaka Gods and the Gandharvas sang his glory and nymphs danced at his place.

Ham was greatly astonished at these words and enquired how the Rakshasas came to live in Lanta before Kuvers the lord of wealth. Fixing his eyes on sage Agas tya Ram said, we have heard that the Rakshasas are

born of Pulastya, but you have just now remarked that Lanka was in the possession of the Rakshasas even from before. It now appears from your words that the Rakshasas do not belong to that line of Pulastya. Were they more powerful than Ravan, Kumbhakarna, Indrajit and others? Who was their originator and what was his name? For what offence Visnu drove the Rakshasas from Lanka? Tell every thing in detail."

Agastya said, "Brahma first created water, then for its preservation, all beings were created afterwards,

When living beings were created, they asked Brahma "we have been oppressed by hunger and thirst, tell us what to do" Brahma said, "you preserve water" Then some of the beings said," "we shall preserve ('Rakshma')" while some other said, we shall worship ('Yakshma')"

Then Brahma said, "Those who have said Rakshma, will be Rakshsas, and those who have said Yakshama, will be Yakshas"

Amongst those Yakshas and Rakshasas two brothers named Heti and Proheti, formidable as Madhu and Kaitabha, were born Proheti was exceedingly religious and he retired to forest for meditation. While Heti married a dreadful girl named Bhaya, sister of Yama. A son was born to Heti named Vidyutkesha. When Vidutkesha arrived at his youth. Heti asked Sandhaya's daughter for his son, The name of that girl was Salkatamkata. After some time, She was heavy with a child, and as Jahnavi cast off her burden, so she cast aside her burden in the Bandara hill, and joined her husband and became engaged in amorous dalliance."

In the mean time, that beautiful baby began to cry by thrusting his palm into his mouth. At that time, God Rudra was going along the sky with Parvati ou a buil. The cries of the infant reached their ears. Rudra blessed the child with immortality and gave him years equal to that of his mother. Then Parvati said, 'from this day the Rakshasa women' will deliver their children as soon as they will conceive, and their children as soon as born will attain the age of their mothers.' That cast off Raksha child was named Sukesha.

Viswayasu Somakantigramani had a beautiful daughter named Devayati he marined her to Sukesha. In course of time Sukesha had three cons, Malyayana Sumali and Mali These three Ralshasas were noted for their prowess. After some time they repaired to the Sumeru mountain to practise austernty and penance. They observed extreme austerities in their devotion. At last Brahma with other gods appeared before them to grant them boons. Then those three brothers said. My Lord! If you have been pleased with our penance then grant us this boon that we may be three juvineable lords and remain attached to one another. Thereupon Brahma granted their prayer.

These three brothers being thus invincible began to tyrranise over the Suras and the Asuras and none found any protection from their oppression

One day those three brothers approached \iswakarma and asked him to build a magnificent palace for them either on the Himalayas or on the Sumeru

Viswakarma said "There is the Trikuta mountain on the shore of the southern see, let me build the city of Lanks over that Let the Rakshasas hvo there as the gods hre in Amararati"

The Rakshasas then came to live in Lanka.

The Rakshasas soon grow oppressive. The gods and the Rishis in fear approached the great God. Trilochau and complained to him against the Rakshasa. Thereupon God Rudm advised them to go to Vishnu as it was not proper for him to destroy the Rakshasas with his own hand, Vishnu being approached by the gods assured them saying that he would destroy the Rakshasas.

At that time Malyavan Sumalı and Mali these three brothers were the head of the Rakshasas and many sons were born unto them Malyavan informed his brothers Mali and Sumali of the manowres of the gods. Thereupon the three brothers decided to declare war against the gods.

Soon a sanguinary war ensued between the gods and the Rakshasa. Lord Vishuu began to disperse the Raksh Rass as the clouds are scattered by the wind Mali rallied the Rakshasas hosts and attacked Vishuu but Vishuu severed his head with his disc. At the death of Mali, Sumali and Malyavan retreated towards Lanka. But finding Vishnu slaying the Rakshasa soldiers, unwilling to fight. Malyavan wheeled back and challenged Vishnu with spirited words. Then Malyavan and Sumali were defeated by Vishnu Being repeatedly vanquished by Vishnu, they left Lanka and came to live in the Patala region. Sumali, Malyavan and Mali were more formidable than Ravan, and none but Vishnu could have vanquished them. I shall now narrate to you the birth of Ravan and his progeny,

CHAPTER II

THE BIRTH OF RAVAN

After some time, Sumali left the Patal region and roamed over the earth. With him was his beautiful daughter. During his ramblings Sumali saw Kuvera, effulgent like fire, Sumali was frightened by his sight and re-entered the Patala region. He then thought of the means how he could improve his position. With this thought, addressing his Daughter, Kaikashi, he said, that she had attained her youth and was past marriageable age and asked her to ask Vishrava. Muni for her husband and tomarry the sage of her own accord,

Thereupon, Kaikashi went to the hermitage of Vishrava At that time Vishrava was engaged in performing a sacrifice, consequently, Kaikashi waited in silence. Seeing her thus waiting, liberal hearted Vishrava enquired whence she had come and what was her object. Kaikashi then said that she had come according to the direction of herfather.

Vishrava then replied I have divined your purpose Since thou hast come at the time of a fearful serifice you will bring forth dreafful sons. At this hulkshi said I donet ask for such vicious sons from such a virtuous person like you be that do me. Then Vishrava said. My beau tiful lady! Your youngest boy will be after me."

In course of time Kaikashi delivered a terriblo Raksha. He had ten heads twonty hands his colour dark like coil yrium hee wide mouth thick lips and red hairs. As soon as that son was born Jackals began to how! and soreral cril portents were seen. Vishrava named this boy as Dashagura because he had ten necks. After him the formidable Kurobhakarna was born then hideous Burpana kha was born and after her rions Vibhishan was born.

One day Kurera came to see his father Kaikashi then called her son Dashagura to have a look at Kurera and exhorted him to be like the latter Dashagura was filled with entry and swore to be more powerful than Kurera. Then Dashagura retired to sacrod Gokarna and began to practise austero rows with his brothers Brahma was pleased with their penance and blessed them with his booms.

Ram enquired about the nature of their penance Sage Agastys then described in details how Rayan and Lumbha karna practised austerities for ten thousand years by fasting and how sacrificed his nine heads into sacrificial fire by severing them one after another and when he was about to sever his only remaining head to propitiate Brohma the latter appeared before him Brahma was pleased with Ravan's penance and came to grant him boon. Ravan asked for immortality but Brhma requested him to pray for any other boon. Then Dashagerva said "Lot me be invincible and indestructible of the Pakhis Sarps Dai'yas Danyas Bakshasas and of the gods. I do not take other creatures into account. I consider men and other creatures as mero straw" Brahma granted his prayer and offered two more boons that Rayan would get back his sacrificed heads and he would be able to assume any form he liked As soon as Brahma uttered those words Rayan got back his lost. heads

When Brahma asked Vibhishan to pray for boon, Vibhishan expressed his thankfulness for that and said that his heart and soul might over remain devoted to religion, so that he might always lead a virtuous life

When Brahma was about to grant boon to Kumbhakarna, gods reqested Brahma to desist from that, as Kumbhakarna was vicious by nature. Thereupon, Brahma deputed Saraswati, the goddess of speech, to Kumbhakarna asking her to confound Kumbhakarna's sense. When Brahma asked Kumbhakarna to pray for a boon, the latter prayed that he might enjoy the blessing of deep sleep for a long time. Brahma granted his prayer and his evil genius, Saraswati, left Kumbhakarna. Then Kumbhakarna came to his senses, and thought it was possibly due to the machinations of the gods that he had prayed for such a foolish boon. O King! Ravan and his brothers thus obtained their boons, and continued to live in their father's hermitage.

OHAPTER III

BAVAN'S ASCENDENCY

When Sumali heard of the boons received by Ravan and his brother he left the Patala region with his four counsellors Maricha, Prahasta Virunaksha and Mahodara Sumal, then saw Ravan and told him how they had been banished from Lanks how they lived in fear of Vishnu. but their days of suffering must now end since Rayan had obtained booms from Brahma. The city of Lanka was in nossession of Rayan's brother Kuvers. Sumali then exhor ted Rayan to take the city from Kuvers and rule over the neonle there. Rayan at first declined the offer and said that Knyers was his elder brother, and such a thing was Samali then observed silence Another time Prahasta incited Ravan saying What you once said to Sumali does not appear quite commendable to me What is brotherhood amongst heroes? I have some thing to eav on this point. There were two beautiful and affectionate aisters Diti and Aditi Sage Kashyapo married the two The gods were born of Aditi and the Daityas of Diti In the beginning the Daityas were the rulers of this earth. Afterwards Vishsu destroyed them and made gods the rulers of heaven.

Rayan after a little thought gladly agreed to Prahasta s words and on that very day started with the Rakshasas towards Lanka. Rayan sent Prahasta as an envoy to Kuvera and asked him to restore Lanka to the Rakshasas

Kuvera at once consented to leave Lanks as it formerly belonged to the Bakshasas.

Kuvera after leaving Lanka to Dashaguva appeared before his father and asked his advice as to his place of before his father and sage Vishrava said that this proposal was formerly broached by Dashaguva for which the sage took him to task. But since Dashaguva did not listen to his words Kuvera as he was aware of Brahmas booms he should now retire to the holy region of the Kailash

mountains The place was beautiful to live Kuvera readily agreed to his father's proposal and repaired to the Kailash mountain with his wife, wealth and counsellors

Prahasta in the meantime informed Dashagriva about the departure of Kuvera Then Dashagriva entered Lanka with his brothers

Dashagriva in due time was installed on the throne of Lanka. He married his sister, Surpanakha with Vidyujii-bha

One day, Dashagriva was out on hunting, he met Diti's son, Maya strolling in the forest with his daughter. He questioued Maya about his wanderings in the forest. On this, Maya narrated his story. There was a beautiful nymph named Hema. Happily Maya got her and passed a thousand years in her company. Now for the last thirteen years she was in the region of gods. He was thus pining for her absence, and for that he was roaming about the forest. This daughter of his was born of Hema, who also gave brith to two sons, Mayavi and Dunduvhi Maya was in search of a worthy bridegroom for his daughter.

Thereupon, Dashagriva said that he was the son of sage Vishrava, grandson of Brahma.

Maya at once gave his daughter in marriage to Dasagriva though Maya was aware of the latter's fierce nature. Then Dashagriva procured two brides for Kumbhakarna and Vibhishan—Vajrajwala, grand daughter of Vairochana for Kumbhakarna, and Saroma, the virtuous daughter of the Gandharva king, Sailusha, for Vibhishan—Saroma was born on the bank of the Manasa Lake—Seeing the waters of the lake rising in the rains, the girl began to cry—Then her mother said, "Saroma Vardhata—O lake! Do not swell" From that time the girl was named Saroma

Henceforth, Ravan and his brothers began to live in happiness in Lanka Meghnad was born of Mandodari, whom you call Indrajit As soon as he was born, he resounded the city of Lanka with his cries, like the rumbling

^{*} The writer is persistent in the use of this particular name, which seldom occurs in the main epic

of clouds, hence Dashagrava hunself named the boy as Meghand.

Meghnad began to grow like a flame of fire hidden within the logs of wood.

CHAPTER IV

EXPLOITS OF BAVAN

One day heavy Sleep, appeared before Kumbhakarna, at the direction of Brahma. Kumbhakarna at once feli drowsy and asked Ravan to build a house for him A specious and a beautiful building was constructed and Kumbhakarna lay there buried in deep sleep. In the mean time Rayan began to molest the Yakshas Gandharvas and the gods as the wind uproots a tree.

Then Kuvers sent an envoy to Ravan. The envoy came to Vibhishan who received him with due honours. and enquired about the cause of his presence. The envoy then told Bayan that he had been deputed by his brother requesting him to stop his further sets of depradations and vice and enjoined him to follow the path of virtue, if Though he had repeatedly violated Kuvera s words but the latter was not angry with him Kuvers was living in friendship of god Sankara and at the injunction of that god he requested Ravan to give up his victions practices and crimes, for the gods were devising plans for his destruction. At these words, Ravan grew furlous with anger and said, the fool has boasted of his friendship with god Sankars. So long I spered him as my brother but now I shall conquer him by might With these words Dashagrava killed the envoy with a stroke of his sword.

Afterwards, proud Ravan set out with Prahasta, Mahodara, Maricha, Shuka, Saran and Dhumrakha, for the conquest of Kuvera A great battle ensued between Kuvera and Ravan. Both the Yakshas and the Rakshasas showed their great valour and might But Kuvera was worsted at last, and Ravan brought down the Puspaka chariot, as a booty of his triumph, swift as the flight of thought

Victorious Ravan was returning in triumph towards Lanka, but suddenly the Puspaka was stopped As Ravan was enquiring about the cause of this sudden stoppage, a grim figure with a shaven head, short arms and of brown colour fearlessly approached Ravan and asked Dashagriva to go back as god Mahadeva was dallying in amoious sports with Parvati in that forest This was Nandi These words of Nandiswar enraged Ravan He jumped down from the Puspaka and went to meet Mahadeva But as he proceeded he found Nandiswar standing with a trident like a second Mahadeva Ravan laughed at the hideous monkey-like face Thereupon, Nandi grew angry and said, since of Nandi you laugh at my ape-like expression, for the destruction of you as well as of your brood, formidable ages will be boin on earth I could have slain you just now, but your vices will effect your ruin, hence I refrain from it

As soon as these words were uttered, the gods rejoiced in heaven. But Ravan paid no heed to Nandi's words, he said that since the mountain obstructed the course of the Puspaka, he would at once pull down the rock. Ravan then tore down the rock, the denizens of the Kailash began to tremble with fear. But Mahadeva then pressed the rock with the light pressure of his toe, and Ravan cried out under its tremendous pressure. The counsellors of Ravan was struck with panic and asked Ravan to appease Mahadeva. Thereupon, Ravan began to sing the glory of Mahadeva in devotion. Mahadeva was pleased at this and said 'since you frightened the three worlds with your tremendous cries you will be called Ravan' Ravan then prayed for weapon by

^{*} The fight is a repetition of the battle between Rama and Ravan and nothing else

which he would be able to conquer all Thereupon Mahadera presented Ravan with a formidable aword named Chandra hash and asked him never to slight the aword in that case it would return to Mahadeva Then Ravan go upon the chariot after praying due respit to Mahadera

One day when Ravan was strolling in the Himalayas he saw a beautiful young girl engaged in penance. Ravan approached her and declared that such austerities were not worthy of her beauty and youth and he enquired who was she Theroupon, the girl replied that she was the daughter of Rajarshi hushadhwaja and her name was Volavati Many worthy suitors suel for her hands but her father wanted to marry her to Vishnu At this the Duitya Chief Sumble in wrath slew her father at night. Her mother burnt herself on the funeral pyro of her husband. She was henceforth engaged in prayers to revenge her father a death Tho girl then asked Ravan to go away But the Rikshasa long was smitten with love and said what was Vishing in comparison with him Vedavati asked Ravan not to villify Vishnu the lord of the Universe Thereupon Ravan forei bly seized her by the hair Vedavati then kindled a fire to burn herself for that insult Vedavati said Tron wicked Villain! Since you have insulted me by seizing me by the hair I shall be reborn for your destruction though of course it is not possible for a woman to slay a wicked man. If I destroy you by my curse then the mer to of my penance will be diminished. However if I have done any act of virtue if I have been devout at all then I shall be born unto a virtuous man like his daughter though not born of any woman a womb."

With these worls Vedavati entered the flame. Flowers entered from heaven. O Ram! that Vedavati is the daughter of Rajarshi Janaka and is your wife. You are Vishnu incarnate. The enemy whom Vedavati was about to destroy by the fire of her wrath. has been destroyed by the provess of your arms. This Vedavati like a flame of fire will rise (be born) again and again from the ploughed field.

CHAPTER V

FEATS OF RAVAN.

After Vedavati had entered into flame, Ravan, the king of Rakshasas, began to wander over the earth in his Puspaka chariot. In the course of his wanderings, Ravan saw in the province of Ushirvija, king Marutta engaged in a sacrifice with the Devas Saint Samvartta, brother of Vrihaspati was engaged as a priest in that sacrifice. Seeing that invincible Raksha, Indra assumed the form of a peacock, Yama that of a clow, Kuvera that of a lizard, and Varuna the form of a swan. Other gods too disguised themselves in the forms of different animals. In the mean time, Ravan entered the sacrificial ground in the form of an unclean dog and addressing king Marutta said, "Either fight with me, or acknowledge defeat at my hand"

Marutta asked, "Who are you?" Ravan said, he was Ravan, the younger brother of Kuvera, and that he had captured the Vimana by vanquishing Kuvera Marutta said, "Thou art really a worthy person since thou hast conquered thy elder brother, but wait, I shall soon despatch you to the region of death"

King Maiutta with these words set out with bow and arrows At that, priest Samvartta prevented him saying that if the sacrifice remained incomplete there would come the end of his life, moreover, he was engaged in a sacred sacrifice, why should he then surrender himself to wrath? Thereupon, Marutta desisted from fighting The Raksha counsellor Shuka exclaimed victory to Ravan, and Ravan began to devour the Rishis Ravan, then, again set out in his journey After the departure of Ravan, the gods assumed then own forms Indra then addressing the peacock said, "I have been highly pleased with you, henceforth vou won't have any fear of snakes Hundreds of eyes will adorn your tail, and when I shall pour forth heavy rains you will feel greatly delighted These are the tokens of my pleasure' Oking! Formerly the tail of the peacock was simply blue, but since that boon it came to be adorned with eves"

Then Yama the lord of death, said to the crow. I have been immensoly pleased with you. You will not feel the agonies of death that are suffered by other ereatures. By my blessing you went have any fear of death. You will live so long a you are not killed by man. Then Varuna said to the swan. I am much pleased with you. Your colour will be white as foam and the moon. You will live happily in water. O King! Formerly the colour of the swan was not faultiestly white in every part. Luvers said to the heard that it would always shine like gold and would be of golden hue. Thus blessing the animals in various ways the gols retired from Marutla s sacrifice.

In the meantime Ravan went round the world and chillenged every powerful chief to lattle and asked them either to light or to acknowledge defeat. Prudent and virtuous kings after deliberations said that they acknowled ged his process. In this way kings Dushyanta Suratha Gaudhi Gaya Pursava acknowledged their defeat.

Ravan then arrived at Ayodhya the capital of Anaranya and challenged the latter to fight

Anaranya was highly incensed at that boast A severe fight ensued between the two but the Kehatrijas were defeated by Ravan. Ravan taunted Anaranya for his self confidence and his ignorance of Ravan s prowess. Anaranya however meekly submitted saying. O Rakshasa ! What could I do since fate is formidable. Why do you brag in vain. It is Time that is responsible for my defeat and you are only an instrument for it. But I want to speak some thing about this insult offered to the Ikshwaku line. If I have practised any religious rate at all then my words will come to pass. O Rakshasa ! In this Ikshwaku ling there will be born a great here named Ram and you will meet with your death at his hands.

Anaranya then ascended the heaven and Ravan left the place

When Ravan was thus wandering over the earth spreading terror to man sage Naraha appeared before him Ravan after greeting him enquired about his wolfare and the cause of his presence.

Thereupon, Narada said, "O Rakshasa chief, just wait. I have been greatly pleased with your prowess, and I have something to say to you You are invincible of the Devas and the Danavas Men are afraid of you, then why do you tyrranise over them? Who feels inclined to destroy them who are devoid of the sense of right and wrong, and are victims of various dangers and diseases? Do not destroy They are doomed to run, smitten by fate think what kind of creature man is Though they wallow in ignorance, yet they have fits of heloism they pass their time in merry-making, in singing and dancing and sometimes in weeping. To speak the truth, man has been doomed to rum for his affections and lust are subject to death, they live in fear of death conquer Yama, the lord of death then you will, in fact, conquer the Yama, the lord of death then you will, in fact, conquer the whole mankind "

Then Ravan said that he was bound for the Patala region, after conquering the Nagas and the Devas he would churn the ocean for nectar Narada said, "The way to the region of Yama is extremely perilous and none but you can go there"

Then Ravan agreed to Narada's request and proceeded towards the South, the region of Death When Ravan set out for conquest of Yama, Narada thought how would Ravan conquer Death, the terror of the creation, and he weut to the region of Yama to witness the thing with his own eyes

Narada hastily arrived at the region of Death and found Yama, by placing a fire before him, was rewarding or punishing people according to their ments and dements. Yama enquired after the cause of the saint's arrival

In the meant₁me, the chariot Vimana was seen glittering like the sun, its bright sheen illumined the dark region of Death In that light, Ravan saw people reaping the fruits of their actions

At one place, the minions of Yama were tying up the sinners, and they were bitterly wailing, at another place, hell-dogs and worms were tearing off the flesh, at another place, horrible groans and cries were rising from some

quarter at one place some were made to cross and recross the Vataram the river of blood, some were rolling on heated sands some were cut into pieces. Some were hurled into the terrible Raurava, and some into the rivers of salt. Some were hungry some were thirsty. They were all lean and gaunt like skeletons thar hurs were unkempt and their bodies tisined with feodi matter and filth. Again there were others who were regaling themselves with music and women for their virtuous deeds who in life had given cows were enjoying milk who had given food enjoying dellocates and who had given shelter obtained homes full of riches and women.

Then Rayan rescued by force all persons form hellish tortures. The sumers were delightfully surprised but the minions of Death-shosts and gobins at once attacked Rayan for his interference and a tremendous noise was heard and a terrible confusion fell upon hell.

Warlike Ravan then discharged his arrows at the attend ents of Yama. In the ourse of fighting the hosts of Yama became worsted and Yama, from the victorious shouts of the Rakshasas could understand that his followers had been defeated by Ravan Yama then himself went to fight against Ravan. Yama assended his charuot In front of him stood Death itself with a formidable mace and by his side was the Fire—like the fatal sceptre of Time All creatures became terrified even the gods were fright

Almost all the poets have drawn upon immemorial traditions about heaven and hell representing one as the region of all sufferings and woes it is only Dante that has displayed wonderful originality in his conceptions specially about his Purgatory and Inferior of course we cannot expect such sublime and beautiful things from a third class poet-aster of the Uttara Kanda Reason has attacked the eternal gloom of hill, till in the prophetic words of Shelley.

[&]quot;The hour arrives when they shall be no types of things which are. Pear of hell has however a didactic value, for it has greater hold upon the popular mind than the sublime truths of the philosophy

ened by it, but Ravan was undismayed A severe fight ensued between Yama and Ravan and it lasted for several Ravan pieiced Death with four arrows, the charioteer with seven and with countless shafts the chest Then Death in wrath said to Yama, "O King! Just give me leave. I shall immediately destroy this wicked Rakshasa It is my nature, that whoever will come within my sight will never survive I have destroyed Hiranyakashipu, Namuchi, Shambara, Nishandi, Vritia, Dhumaketu, Vanochana, Valı, Dartya Kıng Shambhu, Van, Ra-Jarsha, Gandharvas, Uragas, Rishis, Yakshasas. Pakshis Apsaias, and what more at the time of universal destruction I have destroyed the earth with its everything What to speak of Ravan? Yama asked Death to stop, saying that he would himself destroy Ravan With those words Yama raised his fatal Sceptre Rayan was scorched by the intense glare of the sceptre

In the meantime, Biahma appeared on the spot and said that Ravan had been rendered invincible by his own boon, so his words prove false if Yama killed Ravan Hence Yama held back the fatal sceptre Since Brahma was their chief, Yama withdrew from the field of battle and Dashagriva issued forth victorious from the region of Yama, and the gods with Brahma repaired to the heavenly region

CHAITEL AL

THE VICTORIOUS CAREER OF BUILD

After conquering lains. Rayan me the Bakel assa with a Heoling body. Maricha and others Lailed Rayan with joy for his great victory.

Raran then got upon the Puspela char & and cut relimits the ocean for return into the Laula rayon—the abole of the Laula. Rayon entered liberavait, the city of Vasuki and reduced the Napas to submission. Thence Raran proceeded to the City of Jewels it was the tome of the Daitwas called Nivat havachas. The Ralahasas challenged them to buttle. The Nira havachas were exceedingly powerful and a terrible fight enough tween the two.

In the meantime Brahma appeared and a ked the Nirat hamehas to deaut from the fight and saked them to conclude peace with Rivan. Rivan than made friend hip with the I reat havachas and learnt various kinds of Black Magic from them.

From that place Bayan came to the city of Ashman there hard a class of Daityas named Kalkeyas. Bayan with Vidyutjiibha—husband of Surpanakha—destroyed the mighty Kalkeyas.

Thence Ravan proceeded to varuntur. It was White like the kailashs mountain there had kamdhenu t Surabhi and from the flow of he milt the occur of milk had been erested. I from that rose the silvery moon and Swadha of the ancestors and Vector. Ravan wheeled round Surabhi and entered the city of varuna. He was prevented by the a trues but he overpowered them soon

Some are of opinion that Patal means America it was called Patala because it is on the opposite side of Asia Some Hindu relies have been discovered in the jungles of America.

[†] A cow that could give anything asked of her

and asked them to inform Vaiun about his challenge to a fight. At that, the sons and grandsons of Varuna became incensed with wrath and bravely faced Ravan with their men, but they were worsted in fight. Ravan then asked the sons and grandsons of Varuna to inform Varuna of his advent. Thereupon, Prahash, Varuna's minister, said, that Varuna had gone to Brahmaloka for hearing music. Then Ravan proclaimed his name in the city and issued forth elated with the joy of victory;

In this way Ravan loamed about the earth, spleading terror to all. Whenever he found any beautiful woman he forcible abducted her putting her relations to death. As the ocean is swelled by the waters of the livers, so tears of desolate women filled his charlot. Dark tresses of these captive women were long, faces like the moon, bleasts hard and plump, their waists slim, hips heavy, and their colour was like gold. They looked like so many daughters of the gods. Their sights rendered the charlot hot. They all looked sad, each one was lamenting her lot. It is a sin to abduct another's wife, and Ravan was doomed for this act of implety.

Ravan thus came back to Lanka after conquering the

In the first episode, Ravan encountered a terrible, dark man who challenged him to a fight. Ravan grew nervous and was frightened by his very sight. That man was a sentry of Vali, Ravan appeared before Vali, kept under bondage by Hari. In the second episode, the, sun-god acknowledges supremacy of Ravan. In the third episode Ravan fought with King Mandhata of Avodhya in the chandraloka, and at last peace was concluded between the two by the interference of Maharshis Pulastya and Galava. In the fourth episode, when Ravan was about to smother the moon, Brahma appeared and asked Ravan to desist and gave him a Mantra to avoid death, the mantra consists of a hymn to Mahadeva. In the fifth episode, Ravan met with his defeat at the hand of Kapil, whose each and every limb seemed to be a god transformed into it!

[†] Five episodes have been interpolated after this



Ravan said, "you have not done well by worshipping Indra and other Gods with sacrificial things However, what is done can not be undone Now let us return home"

Then Ravan, Indialit and Vibhishan entered the palace and got beautiful women down from the chariot. Seeing Ravan greatly attached to those women, Vibhishan said, "You have committed such sinful acts for the destruction of your family and fame. You have forcibly abducted all these women by causing pain to others, but here warlike Madhu has taken away Kumbhinashi."

"What is all this?" said Ravan, I do not know anything about it"

"This is the result of your own misdeed," angrily replied Vibhishan. Malyavan is the elder brother of our maternal grand-father, Sumali Kumbhinashi is his grand-daughter and the daughter of Anala, our maternal aunt, hence she is our sister. Madhu has taken her away by force. At that time, Indrajit was engaged in sacrifice and myself in meditation in water, and Kumbhakarna deep buried in sleep. When I came to know of this, I forgave Madhu, thinking that our cousin had got a worthy spouse."

Ravan was beside himself in rage and issued orders for immediate mobilisation against Madhu. The Mighty Rakshasa army got ready for the fight. Indrajit was in the vanguaid, Ravan in the middle and Kumbhakarna in the rear. Vibhishan remained in Lanka. Seeing them going against the Gods, the Daityas who were sworn enemies of the Gods, started against the latter.

Ravan on reaching Madhupur could not find Madhu, but his sister Kumbhinashi threw herself in fear at the feet of Ravan Ravan pardoned her and asked what he could do for her Kumbhinashi asked Ravan to spare her from the pangs of widowhood Ravan granted her request and asked where Madhu was Kumbhinashi then roused Madhu from sleep and introduced Ravan to him, she asked Madhu to help Ravan—his brother-in-law in his campaign against the Gods Madhu agreed and appeared before Ravan and asked him to accept his hospitality

Ravan then encamped his army on the Kailasha mountain

CHAPTER VIII

THE EPISODE OF RAMBHA

The sun was set and the white moon shone over the The army was enjoying the sweet balm of sleep that time, Ravan got upon a p-ak and surveyed all round him Ravan sav at a distance bright clusters of Karnikar Kadamva Vakui Champaka Asoka Punnaga Mandar Chyuta Patal Lodhra Privancu Arun hetaka Tagar Piyala and other forest flowers decorating the valley Kinnama were singing sweet songs of love and intoxicated Vidyadharas were sporting in amorous dalliance with women with oyes red with wine. The nymphs were sing ing at the court of Kuvera and their silvery notes like the sweet jingling of bells, could be heard. Summer flowers were fluttering in the breeze and filled the whole place with their rich iragrance, and many blossoms loosened from their stalks silently covered the green Sweet scented breeze began to ian the amorons flame of Rayan Rayan was then completely under the spell of sweet music the beauty of flowers and the hill and the touch of the delightfully cool breeze Ravan heaved windy sighs again and again

At that time Rambha beautiful like the full moon was going through the army line. Her body was suncered with sanial, and her head was crowned with a garland of Man dara flowers. She was going to enjoy herself with the gods. Her heavy hips were adorned with strong girdle her eyes were beautiful as if inviting amorous sports. With Bandal paste and ornaments of summer flowers she looked like a second Lakshmi. She had a thin blue oloth in her wearing. Her face was like the moon, brows drawn like two bows thighs round and tapering like the trunk of an elephant and palms soft like tender leaves. Ravan was at once smitten with lust and caught hold of Rambha cast down with shyness. Ravan asked. O my beauty! Whither are you tending your steps? For whose enjoyment are you going? Who is that fortunate person? Your lips

are sweet and fragrant like the petals of a lotus, who will drink their honey? Your breasts are like two golden pitchers, hard and brautiful, who will enjoy their delightful touch? Your thighs are like two golden pillars, who will mount over them? None amongst the gods is fortunate like me, you should not, therefore, leave me behind. Just take your rest on the rock. I am lord of the lords of the heaven. Please fulfil my prayer."

Rambha tiembled at these words of Ravan. She said, "Be propitious to me You are my object of reverence I am, in fact, your daughter-in-law".

Ravan said, "If you be my son's wife, then you are my daughter-in-law indeed"

Rambha said, "Nalakuvera is the dear son of Kuvera, your brother, that Nalakuvera has sent for me and I am going to him. He is virtuous and he is waiting for me. Kindly let me go."

"O my beauty! You are describing yourself as my daughter in-law, singifying thereby that you are the only wife of your husband. But nymphs have no husbands, even the Gods treat them as their wives."

With these words, Ravan threw Rambha down on the ground and began to enjoy her

After her release from Ravan's embrace, Rambha looked like a river rendered turbid by- an elephant. Her tresses became loose, her garland and ornaments slipped from her Rambha came to Nalakuvera threw herself at his feet and narrated everything to him.

Nalakuvera then by his Yogic power found out the truth and uttered a deep curse on Ravan My gentle woman! Ravan has used force upon you against your will, hence forward if he uses force upon any woman against her will, his head will instantly burst into pieces"

As soon as the curse was uttered, shouts of jubilation were heard in heaven, and all chaste women were extremely delighted at Nalakuvera's curse

CHAPTER IX

BATD AGAINST HEAVEY

Ravan then arrived at Indraloka. Indra grow anxious at the news of Ravan s arrival and asked Adityas and other gods to get ready to fight against Ravan.

Indra being greatly smitten with fear went to Vishnu for his advice as how he could win victory over Rayan Vishnu said, that Rayan was invincible on account of Brahmas boom so he could not accode to Indras request to destroy Rayan. Vishnu assured Indra that he would kill Rayan afterwards, but not now Ho advised Indra to fight against Rayan in the meantime

Then all the gods gathered for fighting against Ravan and terrible battle commenced between the Gods and the Rayangas. Both were mexhaustible in battle

Indra his son Jayanta fought bravely along with the Vasus and other Gods. But Meghnad was more than a match for them. He smothered all the gods by his wonderful provides

Indra fought resolutely against Ravan but in vain Maghinal availed himself of his Black Art and made him self invisible Indra became exhausted and Meghnad took him captive by his magic Then the Rakshasas ceased from fighting and Ravan and Meghnad repaired to Lanka with Indra as their prisoner

After the defeat of Indra by Meghand all the gods headed by Brahma came to Lenka Ravan was then seated in the throne-room surrounded by his son and brothers.

Brahma said, "My boy Ravan! I have been much pleased with your son Meghnad he has conquered heaven by his provess I have been really astonished by his valour and generousty Meghnad will henceforth be known as Indrajit. He will be invincible in war now release Indra and tell me what do you want from the gods for this release.

Indrajit said, "O Lord! Give me immortality as ransom foi Indra's release"

Brahma said, "There is none immortal on earth, ask for some other boon"

Indrajit said, "O, Lord! If I do not get immortality, then I ask for another boon for the release of India when I shall worship fire with due rites, and shall set out for the conquest of my enemies, a chariot yoked with steeds will rise from fire and none will be able to slay me so long I shall be seated in that chariot, but I shall be destroyed, if I be engaged in fight before the completion of my worship with due rites. Everybody asks for immortality by virtue of Tapa, but I wish to attain that by my valour

Brahma said, "My boy! Your prayer will be granted" Indra was then released, and the gods went to heaven with Indra

From that time India became morose and pensive Biahma then told Indra that his defeat was due to the curse uttered against him by Gautama, for his violation of Gautama's wife, Ahalya Biahma asked Indra to perform the Vaishnava sacrifice and he would be purified by it He further told India that his son, Jayanta was alive living with the Danava king, Puluma India performed the sacrifice and began to rule over the heaven

Ram and Lakshman expressed their great surprise and admitted that valour and prowess of Indiajit were indeed wonderful

Vibhishan observed what sage Agastya had said was perfectly true

CHAPTER X

RAVAYS DISCOMPTIURE

Ram then asked Agastya. When Ravan was thus tyrranising over the world was there no hero living? Was there no hishatriya king

Agastya said Onco upon a time Ravan arrived at Mahishmati city Its king Arjun was formidable like Firegod When Ravan reached the city the Haihaya king was out and was sporting with women in the Narmeda stream Ravan then came to the Vindhya mountain hering that Arjun was sporting with women in the Narmeda Ravan then came to the Normada. The river Normada lay before him like a heautiful woman—the flowery plants on its bank were its seart Chakravaka couple its breasts spacious hanks its thighs rows of ducks and swans its girdle pollens of flowers its cosmetic feam its white cloth and the blooming followers its cosmetic feam its white cloth and the blooming followers its eyes!

Ravan got down from his chariot and entered into the pleasant stream for bath Ravan greatly admired the beauty of Narmoda. Ho asked his mon to take their bath and himself began to worship Siva on its lank.

At a little distance from that spot Arjuna was sporting with women. Arjun stopped the current by the force of liss arms. The river swelled up and water rose above the banks. Ravan enquired of his men about the cause of this sudden rise of the river. Buks and Saran Ravan's advisers reported to Ravan about the real cause. Ravan then went to fight against Arjun and challenged him to a fight Arjun a followers asked Ravan to accept their hospitality for the night and to fight in the morning. But Ravan's followers awked Ravan to accept their hospitality for the night and to fight in the morning. But Ravan's followers overcame their resistance, when Arjun heard of the defeat of his men he was beside himself in rage he at once chased the Rakshasas with his mace. Ravan came forward and began to fight with all his might but Arjun became victorious and entered his city taking Ravan a resisoner with him.

Sage Pulasta heard of Ravan's discomiture and bring moved by fatherly affection came to Arjun and prayed for his release. Arjun considered himself fortunate for his visit and once agreed to Ravan's release. In this world there are mighty people, but there are mightier, so a prudent man should not despise any body."

Ravan soot forgot the ignoming of defeat by being well treated by Arjun, known as Kartavnjarjun. He was again out in his conquering tour and arrived at Kishkindhya. At that time, the king of Kishkindhya, Vali, was not in the city, but was engaged in meditation and in evening-rites on the shore of the Southern Sea Ravan hastily airrived there, but Vali ignored his presence as the lion does that of a rabbit Vali then thought of taking Ravan within his grasp and to repair to other three seas with him As Raven came near Vali, Vali remained silent, he did not break the chanting of Vedas, but silently took Rayan in his clutch and rose into sky Followers of Rayan ran after Vali, to referse Rayan form Vali's grasp Vali performed his Sandhya rites on the banks of the four oceans without any hurry, and after that. Valuatived at the garden of Kishkindhya and released Ravan from his clutch was greatly surprised by Vali's provess and contracted friendship with him, in piesence of sacred fire prowess was unlimited, but you have killed that Vali"

Bam then humbly submitted that undoubtedly Ravan and Vali were exceedingly mighty, but their might could not be compared with that of Hanuman, and he cited the heroic deeds of Hanuman

Agastya agreed with Ram, but said that Hanuman was ignorant of his own prowess due to a curse. Agastya then said how Hanuman after his birth, jumped for catching the bright sun thinking it to be a red ripe fruit. At that, Rahu was mightily frightened and informed India about the encroachment upon his ancient region. India came out in hurry. Hanuman again jumped for Rahu, Rahu moved away in fear. India not finding Rahu struck Hanuman with his thunderbolt. Wind-god was greatly angry at this and began to injure the creation. Brahma then brought about a conciliation between the two



CHAPTER XI

DEPARTURE OF THE CHIEFS

In the morning, Ram was roused from sleep by the chantings of the bards, who sang his praise, and after morning ablutious, sat upon his throne and appeared like a second Indra. He then looked after all the works of administration in details

King Janaka who was stopping at Ayodhya returned to his own capital

Then Kashiraj went to his own capital, and after him, three hundred princes, being honoured by Ram, went to their respective places. They were called by Bharat for Ram's assistance, and they regretted that they could not be of any use to Ram because the fight was over. They offered rich presents to Ram

There are again four interpolated episodes In the first episode, Ram asked, that Riksharaj was the father of Vali and Sugriva, but who was their mother? Agastya said that a monkey was born out of two drops of tears that automatically dropped from Brahma's eyes One day, he saw his shadow on water in the Sumeiu He took it for an enemy and plunged into the lake to fight against it The monkey was at once metamorphosed into a beautiful Indra, as he was passing by that place, became highly infatuated by her lare beauty, and his seminal fluid fell upon that damsel's head, from that Vali was born Later on, the sun-god was greatly incensed by her heauty and his seminal fluid fell on the shoulders of that woman: from that Sugriva was born After that, the damsel was again changed into a monkey The momkey, Riksharaj, then took his two sons and went to Brahma Brahma' assigned to him the kingdom of Kishkindhya, full of flowers and fruits In the second, third and the fourth episodes, Agastva narrated the secret cause why Ravan abducted Sita Ravan once heard form Sanat Kumar that whoever is slain by Hari, enjoys eternal bliss, so His wrath is a blessing in

Ram by his cordial friendship and rich presents personally honoured Hanuman Sugriva Angada Neela Anga Keshari Gandhamadan Kumud Sushena Panasa Mainda Drivida Jamvuvan, Garaksha Vinata Dhumra Valimukha Prajangha Saunada Darimukha Dadhimukha Indrajanu and other Vanara chiefs. They all stayed with him for soveral months

One day Ram told Sugnive to repair to his own king on and to rule there in peace and prosperity. He also told the same thing to Vibhishan. The Vanaras and the Rakshasas them began to praise Ram for his nobility and generosity.

But Hunuman said O king! Let my mind ever remain devoted to you and let not my feelings undergo any change. Let me live so long the story of Rain will last Let the nymphs always sing to my ears the glory of your divino life. I shall chase sway the sorrow of separation from you by that song as the wind drives away the clouds."

Ram then stood up and embraced Hanuman in deep affection and said Your desire will be fulfilled. So long my story will continue you with your reputation will exist. For each and every act of help rendered by you I should pay you with my life and for all your acts I shall over remain grateful to you. A man wants return for his services in times of difficulty. Let no danger or difficulty befall you at any moment. Let all your help end with my body."

With these words Ram took off a shining necklace from his neck and put it on Hanumans Vith that necklace Hanuman looked like the Sumeru hill bright with the silvery rays of the moon.

disguise Sanat Kumar said that none can see Harl except those who recover His blessing. But Hari would be born as Ram and Lakshini would be born as Sita. Ravan then thought of mourring enmity of Ram and decided to abduct Sita. In the fifth opisode Agastya described how Ravan was smothered like an worm by an amazon of Shetzdwipa.

All then in deep reluctance took their leave of Ram, and each one felt sorry, as one feels when parting with life

After the departure of the Vanaras, Ram with his brothers passed his days in happiness and peace.

CHAPTER XII.

DIVERSIONS OF RAM.

One day, Ram heard a sweet voice from above "O King! Just look up to me, I have come back from Kuvera's place, and my name is Puspaka. Kuvera has been greatly pleased for the destruction of Ravan and his brood, he has, therefore, asked me to come back to you and to carry you. This will give him great satisfaction, so please accept me."

Ram then accepted the Puspaka and told the Puspaka to loam in the sky at its own will, Puspaka then went to its own place of desire

Bharat then said to Ram, "O, worshipful lord! You are a god, during your reign even non-human objects have obtained power of speech! For a long time, people are free from disease, even old people have not died Women deliver good sons. All are hale and hearty. The citizens are extremely happy. The clouds rain in due time and the wind always blows favourably. All peoplecitizens and countrymen alike—say, let us always have such a king."

Ram was greatly pleased at these words of Bharat.

Once Ram, entered the Asoka garden, full of blossoms and fruits It was vocal with the sweet notes of various biids. The garden was encircled by a moat The trees of

the garden seemed to vie with each other in the profusion of flowers. The ground was covered with flowers like the sky with the stars

Entering the Asoks Ram sat upon a marble seat cover to drink. At that time the serrants brought well cooked meat and various kinds of truits Reautiful kinnaris and nymphs intonicated with wine and adorned with jewels and ordening Ram with their songs and dancing Ram thus passed long time in enjoyment. He looked after royal busine s in the forenoon and passed the end of the day in the hatem. Jankit top a sed the fir half of the day by attending on her mothers in law and then after evening fine appared went to Ram as Sachi went to Indra. Ram was greatly pleased with her sight

After sometime Ram asked Sita, My darling ! I find all the symptoms of pregnancy in you tell me what is your desire what can I do for you?"

Janaki with a gentle smile said My Iord! I wish to revisit the sacred bermitages of the Rishis and want to go to those holy men I wish to spend at least one night in their hermitage. This is my heart's desire."

Ram said Your desire will be satisfied you will start oven tomorrow for the hermitages" Baying this Ram left Janaki for the Audience Hall

When Ram was seated in the Central hall many accomplished men came and gathered round Ram They beam to indulge in various jokes and lively talks. Byoy Madhumatta, kashyapa Mangala kula Suraji Kalis Bhadra, Dantavakra bumaghada and othera were engaged in mirth provoking conversations.

CHAPTER XIII

THE ACCUSATION

When the courtiers were engaged in merry talks, Ramasked, "Tell me, Bhadra! What is the current topic of the people in the country? Do they speak anything about Sita? What do they say about Bharat and Satiughna? What do the people speak about mother Kaikeyi? Do they always talk about their king!"

Bhadia then respectfully submitted, "When the citizens speak anything about you, they always say good things about yourself They often talk of your victory over Ravan"

Ram then asked, "Tell me, Bhadra! What the citizens say? Tell me everything good and evil. I shall then act accordingly, do what is good and avoid what is wrong. Tell me everything without any fear or reserve."

Thereupon, Bhadra with joined palms said, "Hear me then! O. Lord! What the citizens say everywhere say that building a bridge over the sea is an unheard of feat, they have not heard of any such thing about the former kings, or about the gods, or the Danava Ram has destroyed formidable Ravan with his powerful hosts rescued the Rakshasas, Vanaras and the Bhullakas into submission He has rescued Sita and brought her home by keeping back jealousy We know not how strong is Ram's desire for the company of Sita! Ravan forcibly abducted Sita, took hei on his lap and kept her in the Asoka forest Sita was under the power of the Rakshasas. We know not why Ram did not despise Sita? People always imitate the doings of the king, henceforth we shall have to forbear all such lapses of our wives This is what they speak about you in the city and in the village"

Ram was extremely pained by these words and he asked his friends to tell him if that was true or not? Then all bowed to the ground and said in a body "O, King! Nothing of what has been submitted by Bhadra is false."



famous report has greatly pained my heart. He lives in hell about whom evil reports are spread. Everybody hates illfame and worships fame. Every noble man aspires after fame. Not to speak of Sita, I can even give up my life for fear of infamy. I have been plunged into an ocean of sorrow for this piece of ignomony. I have not suffered greater pain in the past. So, my brother take Sita to-morrow morning in the chariot driven by Sumantra and leave her in some other country."

"On the other side of the Ganges, stands the sacred hermitage of Valmiki on the back of the Tamasha Go and leave there Janaki in some secluded place. Keep my words Don't request me anything about Janaki. Go now, there is no need of discussing good or evil. I shall be greatly offended if you want to dissuade me from this. Swear by my feet, not to speak to me anything about it. I do entreat to consider, that whoever will speak anything about it, will be reckoned by me as my great enemy for standing in the way of my wishes. If you be one with me, keep my request go and abandon. Sita in some deserted place, and thereby keep my prestige. Formerly, Sita told me that she wanted to visit the hermitages on the banks of the Ganges, now fulfil that desire."

Saying these, Ram left his brothers and hurriedly entered his room with tearful eyes and panted heavily with a sorrow-stricken heart

CHAPTER XIX

THE PARK.

When the night was over Lakshman with a dry countenance sorrowfully asked Sumantra to yoke fast horses to the chariot and make a cut within the chariot for Sita

According to royal directions. I shall take Sita to the holy hermitages of the Rishis so fe chithe elarlot soon."

Sumantra in no time got the chance ready and brought at before Lakshman

Then Lakshman went to Sita and said Worshipful lady! The king has acceled to your request. He has asked me to take acceled to your to the hemitages on the bank of the Cangs and at the royal command I shall soon take you to forest inhabited by the Rishs.

Hearing this Janaki was mightily pleased and got herself ready for setting out. Taking a lot of precious jowels and costly appared bits said. I shall distribute these amongst he wires of the Rishis."

Lakshman approved of Sita's proposal and got upon the chanot and thinling of Ram's direction he asked the chanoteor to drive the chariot fast

In the meantme Janaki said My boy I see various over portents on all sides. My right eye is throbbing and my limbs are trembling all over My mind seems to be uneasy I feel great anxiety for Ram. The whole world appears almost vapid to me. Is not your brother Ram, well? Are not mothers in law doing well? Has any ovil befallen on the people?"

With those words Janaki with femed hands prayed to gods for their well being

Hearing of evil portents, Laksnman with a sorrowful

[&]quot;Is this not a he? However great the compulsion might be it is anything but truth and does not in fact fit in the Lakshman s here, conduct

heart, but with a cheerful countenance, said, "O, Worship-ful lady! Everything is all right"

Lakshman then passed the night in a hermitage on the bank of the Gomati On the following morning, he asked Sumantia to bring the chariot, saying "This day, I shall stand the descent of the Ganges like the Himalayas on the head"

Sumantra got the chariot leady and asked Janaki to get into it Then Sita mounted the car with Lakshman

The sacred Ganges was flowing at a short distance. Lakshman after covering a distance of half-a-day's journey, began to cry aloud at the sight of the Ganges

Seeing Lakshman that stricken with sorrow Janaki asked him most affectionately, "My boy! Why do you cry arriving at the bank of the Ganges, the object of my desire? Why do you make me sad in moments of delight? You do always live near Ram, do you weep because you could not see him during last two nights? Ram is dearer to me than life, but, to speak the truth, I have not been cast down with sorrow like you. Don't be so unnerved with sorrow. Help me to cross the Ganges and show me the heimits. I shall spend one night in the hermitage and after distributing the clothes and jewels, shall go back to Ajodhya, My mind too has become restless for the sight of Ram.

Then Lakshman wiped off his tears and called the boatmen before him Boatmen came and informed him that everything was ready

Then Lakshman boarded with Janaki a spacious craft brought by the Nishadas He then asked Sumantra to wait and asked the boatmen to steel on

At last, they reached the other bank of the Ganges Lakshman then with tearful eyes and joined palms said, "O Worshipful lady! My heart is wrung with somow Worthy Ram is wise no doubt, but since he has employed me in this affair, I shall surely be odious to the people This day, I would prefer death. It is not at all proper for me to have any hand in this ignominous deed. Be good to me please do not take any offence with me"

With these words Lakshman fell prostrate on the ground.

Then Janaki seeing Lakshman praying for his death said with tears, My boy! I cant understand anything just tell frankly what the matter is My you are so said and annous? Is not the royal master well? Has he requested you for anything for which you so much repent? I command you to tell me everything without any reserve."

Lokshman shedding meessant tears replied with a down cast look "O worshipful lady! The king having heard the great scandal that has apreed about you both in the city and in the country has reported only to me What he has kept secret in his heart I can not possibly disclose that to you. I one were proved to be absolutely pure even in my presence still the king has alandoned you in fear of scandal Do not think that he surpects you many way This is the royal command and it was your desire too for these two things I shall leave you in the hermitage This is the sac red hermitage of Valmiki on the bank of the Ganges Famous Valmiki was a close friend of my father king Dasaratha. Live here under his shelter Pa's your days in devotion and chastity thinking of Ram Good will betide you at the end":

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^{*} The desertion of Sita was not an incident in the original one of Valiniki but its pathetic tale has so deeply influenced the popular imagnation that most of the readers find it difficult to dismiss it as a pure myth though the whole of the Uttarakanda is palpably a later addition redundant to the opic This opiseds of desertion has of course, enchanced the glory of divine Sita. Porlaps it the only justification for the existence of the Uttarakanda

CHAPTER XV.

SITA'S SPEECH

Sita fainted at these terrible, cruel words of Lakshman After sometime, when she regained her consciousness, she said with tears, "Lakshman! God has created me for I have been suffering and meeting with soriows ever since the beginning of my life I don't know what great sin I committed in my prior brith, or to whom I caused pangs of separation, that my lord has abandoned me, though I am chaste and devoted to him Formerly, I could bear all the hardships of a forest-life beacuse Ram was by my side, but how shall I live alone in this asylum? To whom shall I speak my sorrows? What shall I say to the hermits when they will question me, what ignoble act did you commit for which noble Ram has deserted you? O Lakshman! Certainly I would have drowned myself in the Ganges, if Ram's child was not within my womb do what you have been asked to do Leave this miserable woman and obey the royal command But let me tell you a few words, just listen to them Convey my respects to my mothers-in-law, then after due greetings tell my loyal lord that I am tholoughly devoted to him and my character is stainless. I have great respect for him and I abandoned me in fear of public know that he has He is the highest goal of my life and it is my , duty to purge him from all stains of ignomony the virtuous king that he should look upon his people as he does, with affection as to his brothers It is his noble duty, and that he should rule justly over the people I shall not grieve even for a moment even if I lose my life should act in the manner by which he may be free from all calumny Husband to a woman is her highest lord, friend and preceptor A woman should even sacrifice her insignificant Infe for the good of the husband Lakshman! This is all what I have to say Tell all these to the loyal master.

Just mark the symptoms that I am carrying at this moment"?

Lakshman dthen sorrowfully bowed down at Sita's feet Lakshman coul no utter anything because he lost his power of specol and eried aloud. Lakshman's heeled round her and after some thought said. O worshipful lady what do you say? I have nover gailed upon you except on your feet. How can I see you now in the absence of Ram?

With these words Inkshman again bowed down to Janaki and got upon his boat. He asked the beatman to steer on and soon crossed the Ganges. On reaching the bank he got upon the chariot dazed and benumbed with sorrow.

Hero Sita was rolling in the dust Lakshman repeatedly looked at her as he was dragging himself forward Janah; too repeatedly looked at Lakshman As soon he was out of sight Sita was overwhelmed with sorrow and cried aloud in that deep forest resonant with the pea cock a cries.

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[&]quot;Bits is rightly cautions so that sho m , not be charged with further calumny

CHAPTER XVI.

VALMIKI OFFERS PROTECTION.

After sometime, the heimit boys seeing Sita crying in the forest, run to sage Valmiki, and after bowing down at his feet, they said, "O Lord! An exceedingly beautiful woman is crying in the forest. We have never seen her before. She is beautiful like Goddes Lakshmi. She must be the wife of some notable person. Come and see her She seems to be a goddess descended from the sky. We saw her weeping bitterly by the side of the river. She does not look like an ordinary woman, just come and receive her cordially. She is near the hermtage come and protect her."

Virtuous Valmiki could ascertain everything by his yoga, and after deciding what to do, he directed his steps towards Janaki

On arriving at the bank of the river, Valmiki found Ram's spouse, Janaki, crying bitterly Valmiki then spoke to her in sweet and gentle words

"My daughter! You are daughter-in-law of king Dasarath, dear consort of Ram, and daughter of Janaka I could ascertain beforehand that you would be coming to this forest. I know the cause of your arrival, and I also know that you are pure and chaste. Be now comforted. You live near me. Helmit-woman live at a short distance, they will receive you like their daughter. Banish your fears, accept my hospitality, and live in my asylum. Don't be sorry, think it as your home."

At these words, Janaki bowed at Valmiki's feet Valmiki then proceeded towards his hermitage and Janaki followed him. Hermit-women seeing Valmiki with Janaki welcomed him with respect and asked what they could do for him. Valmiki said, "This lady is the consort of noble Ram, daughter-in law of King Dasarath and daughter-of Janaka. She is of pure character, but she has been deserted by Ram. Now she is under my protection, so for her

own worth and for my request she is worthy of your respect. Look after her with affection and care."

With those words Valmiki left Janaki in charge of the hermit women. Here Inkshman felt greatly pained when Sita entered the hermitage of Valmiki Lakshman then addressing Sumantra said Look Sumantra! What pain is in store for Ram for abandoning Janaki. What can be more punfull to him than deserting a pure devoted wife? Perhaps it is due to fate. Who in his wrath can destroy the Rakshasas. Candharvas is himself ruled by Fate! Formerly Ram passed mue years in the Dandaka forest and five years in other forests at the wish of father but this desertion of Janaki in compliance with the wishe of the citizen appears to be more painful. I know not what good will be achieved by yielding to this unjust wishes of the prople.

Hearing Lakshman's work Sumantra sul O prince! Do not be sorry for Janaki. The Brahman's long before told your father that Janaki would thus be builshed and that Ram would he miserable throughout his life. He would suffer pan's of separation form his dear ones and would forestee you. Bharat and Sutroglina. One day when king Dasarath wanted to know about your future. Maharahi Durrasha said all these to king Dasarath. At that the king asked me not to disclose these times to any body else, I ought to doey the king and you would not have heard it if you were not too caper. Lato is supreme. Though the king forbade me not to disclose but I have violated his orders. Remore your sorrows. It is due to fate that you are suffering now. but fate is incomprehensible. Don't tell all these to Jihrata and Sutrapha."

Lakshman after hearing these significant words said tell me Sumantra! What the real truth is

CHAPTER XVII

EPISODE OF BHRIGU'S CURSE

Sumantra said, "O, prince! Formerly, Atri's son Maharshi Duivasha, lived in the hermitage of Vasishsta on account of Chaturmashya penance. At that time, King Dasaiatha, went to see Vashista. Sage Durvasha was seated by the side of Vashista. Dasaiatha respectfully greeted both the Rishis. They welcomed him with things of hospitality. Dasaiatha took his seat. It was then mid-day, and they indulged in various kinds of pleasant conversations, in the course of which King Dasaratha asked Durvasha about his own longevity, that of his sons and about the longevity of the sons that might be born of Ram.

Durvasha thereupon said, "O King! Just listen what took place in the war between the Suias and the Asuras The Daityas being worsted by the Devas sought protection of Bhrigu's wife, which the latter promised to the Daityas At that, Vishnu was greatly incensed and cut down the head of Bhrigu's wife by his disc. Then Mahaishi Bhiigu cursed Vishnu in rage to be boin as a man and to suffer the pangas of seperation from his wife for a definite period Mahaishi Bhrigu became penitent for his cuise and thinking that his penance might be vain began to worship Vishnu Then Vishnu was propitiated and agreed to suffer from Bhilgu's curse Vishnu for that curse has been born as your son and he is known as Ram Ram will suffer from the curse of Bhrigu He will rule for a long time in Ayodhya, people will be happy for serving him and he will go to the Biahmaloka after ten thousand and ten hundred He will perform many Aswamedha sacrifices at great cost and two sons will be born unto him of Janaki This is what sage Durvasha told King Dasaiatha about Ram I have heard this, and Vasishta kept it so long as secret Now, don't be sony for Sita and Ram"

Lakshman was greatly relieved by Sumantra's words and praised him much. They then passed the night on the bank of the Keshi river on the following morning Lakshman resumed his journey and arrived at Ayodhya

Lakshman with a cast down look entered the palacegate. On entering he found Ram scated and shedding incessant tears. He bowed at Ram s feet and said I have left mure Januki at the hermitage of Valmiki O worshipful lord! Be not overwhelmed with sorrow it is due to evil time A wise man like you never laments for loss. You see all savings end in loss all rises in fall all compositions into decompositions and life into death. Hence a man should not be too much addicted to his wife children or friends and relations or to wealth for their loss is mevit able. It is quite easy for you to control your mind and banish sorrow from your heart. A man like you is never moved by all these things If you lament Janaki s loss in this manner then the scandal for fear of which you have banished, Janaki will again be uppermost in the city Be patient and banish your weakness.

Then Ram with great satisfaction said. What you save is true henceforth I shall devote myself to the work of administration. All my sorrows have vanished. I have understood everything by your pleasant words."



^{*}In the original is delighted

CHAPTER XVIII

RAM AS A STORY-TELLER

Ram then said to Lakshman, you are intelligent and there is none more friendly to me than you I now ask to do For the last four days. I have not done any royal duty, so call now the ministers, the priests and all the people who have business with me The king who does not daily look after the administration, is doomed to It is said that there was a king named Nriga, once he gave millions of cows with their calves to the Brahmins Amongst those there was a cow that belonged to a Sagnika Barhmin That Brahmin after a long search found out his cow in the possession of a Brahmin at Kanakhal dispute broke out over the cow between the two Brahmins Both then came to Nriga for decision, but King Nriga could not be found When after waiting for many days they got the sight of the king, the Brahmins in anger cursed him to be transformed into a lizard and to live unseen in a hole When Visnnu would be born as Vasude va in the line of Yadu, he would redeem the king from the curse Now that King Nriga is suffering from that terrible In truth, quarrels occur on account of injustice curse of the king Let all people come to me"

Lakshman then asked about the fate of Nriga Ram said that Nriga got his son Vasu installed on the throne, dug three holes to live comfortable in summer, winter and rains Nriga then entered the hole

Ram said that he had narrated the story of Nriga and if Lakshman desired he might entertain the latter with other stories like that

Lakshman said, "O worshipful lord! The more I hear such wonderful stories, the more curious I glow"

Thereupon, Ram began the story of Nimi Nimi was the twelfh son of Ikswaku^r Nimi performed a great saciifice and asked Vashista to officiate as a priest But as Vashista was engaged in performing a sacrifice of Indra, he asked Nimi to wait But without waiting Nimi asked Gautama to officiate as a priest. Vashista on seeing Gautama acting as a priest was greatly noemsed and asked for an interview with the king Vashista cursed Nimi with death and Nimi too uttered the same curse against Vashista.

Lakshman asked how Nimi and Vasista after death could live in their bodies again?

Vashista then approached Brahma for getting back a corporal body. Brahma then asked Vashista to enter the energy left by Mitra and Varnn

Then Vashista speedily repaired to the ocean. At that time Varun and Mitra were living together. At that time beautiful nymph Urvashi came to them. Varun at her sight was smitten with love and asked for her company Urvashi said that Mitra had first asked for that Then Varun was amitten with love and said. O beauty! I shall then cast my seminal fluid discharged at your sight into that pitcher made by the gods. If you do not allow me to join. I shall relieve myself in this way."

Urvashi was greatly pleased with Varuna's words and said that though her body belonged to Mitra but her heart belonged to him. After that Varuna emitted his fire-like energy into the inother. Then Urvashi appeared before Mitra. Mitra was greatly angry at this conduct of Urvashi and he cursed her by which she was to hive for some time on earth. She would then be a spouse to Fururava. Pururava may awas the som of Budh the king of Kashi. Pururava's som was Ayu and Ayu's son was Nahush who ruled in heaven for a long time when Indra became exhausted in his war against Virita.

Two Rishis were born of the grminal seed cast by Yarun and Mitra into the picther First Agastya rose from that picther and as he issued from the jar he said to Mitra I am your only b gotten som." Saying this he went away Before Varo cast his seminal fluid into the jar that contained the seminal fluid of Mitra After some

^{*} Is thus the way m + n h b fam should speak to Lakshman?

time from that admixture of Varun's and Mitra's energy, the sprited priest of the Ikshaku line, Mahaishi Vasista was born. I have related you the story of Vasista, now I shall speak about Nimi."

"Seeing Nimi dead, the Rishis did not refrain from the sacrifice. They decorated Nimi's body with garlands, covered it with cloth and placed it in an oil-can. After the sacrifice was over Maharshi Bhrigu restored him to life. At that even the gods were pleased and they said, "O king! Ask for any blessing, and tell us where shall we keep your bodily soul (Jivatma), Then Nimi's soul replied "O gods! I shall live in the eyes of all creatures"

The gods agreed and said "you will visit every eye in the form of air. And from this time there will be winks in eyes"

Then the gods departed After that, the Rishis for the birth of Nimi's son began to rub Nimi's body like a piece of fire drilling wood, and from that Mithi was born from Janan. Janaka is his another name and as he was born of a dead body he is known as Vaideha."

Lakshman then questioned Ram why Nimi while engaged in a sacrifice, did not forgive Vasista! Ram then said that every body had not the same power of forbearance and he illustrated his remarks by nariating the story of king Yayati who had two wives Sarmistha and Devayani Puru was born of Sarmistha and Yadu of Devayani Yayati was more devoted to Sarmistha At that Devayani summoned her father Maharshi Bhargava who cursed Yayati with perpetual old age

Yayatı then being inflicted with old age, asked his son Yadu to take over his infirmities of old age. Thereupon, Yadu said that Puru was his dear son, let him take over the infirmities of old age. Yayatı then asked Puru to take over his old age. Thereupon, Puru said, "I consider myself blessed to-day, I shall obey your commands."

After a long time Yayati asked Puru to return his old age to him Yayati then gladly took back his old age, and cursed Yadu that since he was disobedient grim Rakshasas

⁻ Janan—means to grow to be born

would be born of him in the Kraunchavan. Then Puru was installed on the thorne in the city of Pratisthan *

CHAPTER XIX.

TAVAYARDRA

One day as Ram sat upon his throne Sumantra came and informed that some hermits headed by Chyavan Rish living on the banks had came to see him Ram asked to bring them without delay. The hermits presented Ram fruits and roots and picthers full of hely waters collected from the places of pilgrimage. Ram after showing them due respect asked why they had come to him and he was ever ready to carry out their wishes. The hermits expressed their great satisfaction at these words of Ram. They them asked Ram to rescue them from great fear.

Thereupon Ram asked them to banish their fear and to tell him what he could do for them Sago Chyaran them said, 'In the golden age there was a highly pious Daitya named Madhu—som of Lola. God Rudra was greatly plea sed with his devotion and presented to him a formidable lance. Madhu them prayed that his descondants too might possess that victorious lance At that Rudra said that that prayer could not have constanted but it with all its

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^{*} Again three interpolated episodes occur In the first two episodes a dog came to Ram presched him some hemiilies about religion and royal duties. In the third episode Uluk came to Ram and told him something about royal duties and asked him to decide a dispute concerning a house between Uluk and a Vulture Ram decided in favour of Uluk

efficacy, would remain with his son That Madhu's son is Lavanasur and his mother is Kumbhanashi. At the time of death Madhu gave that divine lance to Lavanasur. That cruel Lavanasur has grown quite formidable and is tyrranising over the whole world, specially over the hermits. Now, you have destroyed Ravan with his brood, please save us from the hands of Lavanasur."

Ram assured the hermits to remove their anxiety and enquired as to the residence of Lavanasur The Rishis replied that Lavanasur resided in Madhuvan

Ram said, "Remove your fears I shall surely kill that Rakshasa No my brothers to whom I shall allot the task of slaying that demon, to myself, to Bharat or to Shatrughna?"

Thereupon, Bharat expressed his readiness for the task At that Shatrughna said that during Ram's exile Bharat had suffered much hardship, so he must go for the destruction of Lavanasur Then Ram said, "Let it be so I shall crown you as the king of Madhuvan"

At that Shatrughna fell deeply ashamed and said, "My Lord! It is improper to crown the younger brother when the elder one is living, but your words can not be vain, I must carry out your wishes I have done wrong in protesting against Bharat's proposal for destroying Lavanasur, but my evil star prompted me to protest. It is not proper for the younger brother to oppose the elder brother's words."

Ram was greatly pleased with Shatrughna's words and asked Bharat and Lakshman to make arrangements for the coronation ceremony. Then due preparations were made for Shatrughna's coionation to the kingdom of Madhuvan. When Shatrughna was invested with crown, he shone like the glittering Sun. The Rishis were greatly assured by that sight

Ram then told Shatrughna that Lavanasur at the time of collecting his food, kept the lance in his house and he took that with him only when some one challenged him to a battle Shatrughna should prevent with arms Lavanasura's entrance into the house and then challenged him to a battle -

Ram then told Shatrughna Take four thousand horses two thousand charlots and one thousand infantry with you Let merchants follow you with their merchandise Let actors and dancers also accompany you. Take ten lakhs of gold coins to pay the army heep the troops always contented by money and kind words see they do not become defiant in any way. What can be achieved by a well-contented army can not be done by money wife or friends Proceed in such a manner so that Lavan can not undorstand your motive. There is no other way of destroying him than to intercept his way when he is unarmed otherwise when he meets one for fight the latters death is sure."

Shatrughna then despatched his army against Lovan after waiting for a mouth in Ayodhya he set out for Lovan Shatrughna passed two nights in his way and on the third day he reached the sacred hermutage of Valmiti

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CHAPTER XX

THE BIRTH OF KUSHA AND LAVA.

Bintrughns after greeting sago Valmiki said that he had come there for Rams work he would pass there a night and on the following day would start for the west. Sage Valmiki said that his hermitage in fact belonged to the Raghus so he should feel himsolf at home. In former times there was a king named Sudhasha Virjyasabe was his son. One day in the course of his hunting he found two grim. Rakshassa in the form of two tigors were destroying the deer. He killed one of them the other then threat tened him with injury in future. Sometime after Sudasha performed an Asswemedha sacrifice. After the sacrifice was over the Rakshassa assumed the form of Vashusta and

asked the king to entertain him with meat diet. The king, thereupon, asked two cooks to prepare meat for him. In the meantime, the Rakshasa, in the guise of a cook, cooked human flesh and then served that meat to Sudasha, queen Madayanti and to Sage Vashista. Vashista after tasting it found to be human flesh, and cuised Sudasha to feed upon human flesh for serving him with it. King Sudasha too was about to curse, when queen Madayanti interfered and forbade Sudasha not to curse a sage like Vashista. Sudashas's feet grew dark for anger and from that time he came to be known as Kalmashpada. Sudasha and his queen bowed to Vashista who said that the king would be absolved from the curse after twelve years. After twelve years, Sudasha again ruled over kingdom. The sacred sacrificial ground of Sudasha was close to Valmiki's hermitage.

The night Shatrughna was in Valmiki's hermitage, Janaki delivered two sons It was then midnight, The hermit-boys informed Valmiki of the birth of Janaki's sons Valmiki at that news came and found the two babies beautiful like the moon Valmiki then performed some rites with Kusha grass that were calculated to remove all ghosts and Rakshasas for the safety of those babies miki then asked some elderly people to rub the body of the first-born of the twin with ends of the Kusha grass, and to rub the younger one with the lower end of the Kusha grass For this, the elder boy became known as Kusha and the younger one as Lava, which means the lower end "These twin boys," declared Valmiki, "will be known in the names bestowed by me as Kushi and Lava" Shatrughna even in the midnight could overhear everything and he was glad to hear that sons were born to Ram In the morning, Shatrughna set out for Lavan, and after seven day's journey, he arrived at the sacred hermitage of Chyavan and of other hermits on the bank of the Jamuna

^{*} Lava means the lower end .

CHAPTER XXI

DESTRUCTION OF LAVAN

At night Shatroghna asked hermit Chyavan about the prowess of Lavan. Chyavan said that formerly there was a powerful king in the Ikahwaku line named Mandhata. He made proparations for the conquest of three worlds and that frightened the gods and Indra.

Indra then approached Mandhata and said that be should first reduce the whole earth into submission and then should think of comquering the heaven Then Mandhata asked Indra to tell him who on earth had not yet been brought under his subjection? Indra then mentioned Lavan Madhus son residing in Madhuvan Mandhata then in great wrath set out against Lavan Mandhata sent his envoy to Lavan but Lavan in anger ate his emissary Mandhata then meensed with anger challenged Lavan to a fight Lavan issued forth with his dreadful lance and hurled it against Mandhata. It at once destroyed Mandhata and returned to Lavans hand The Rishi then advised Shatrughna to kill Lavana when the latter would be out in search of his food.

Early in the morning Lavan set out in search of his food in the meantime Shatrughna crossed the Jamuna and seiged the entrance of Madhuyan

At mid-day Lavan returned with heaps of carcases of different animals and found Shatrughna standing at the gate. Lavana laughed at his audacity and said that all his arms would be of no avail against him, and Lavan thanked Shatrughna for arraving at his hour of meal.

Shatrughna in anger challenged him to a duel and declared that he was Shatrughns the younger brother of heroic Ram and noble Bharat. Thereupon Lavana burst out in a loud laugh saying Ravan was the brother of his material aunt Surpanakha but he had exoused Ram from contempt because Ram and his host were not worth his challenge. After thus a short exchange of heated words

between Lavan and Shatrughna, a severe struggle ensued between the two, and Lavan struck Shatrughna with a huge tree on his head Shatrughna fainted and Lavan then took up the dead animals on his shoulders which he had kept on the ground at the time of scuffle, and thinking Shatrughna to be dead advanced towards the gate But in no time-Shatrughna stood upon his legs and opposed Lavana with arms against his ingress into the house, and took up an irresistible shaft for the destruction of Lavan Even the gods were frightened by the sight of that formidable arrow and approached Brahma, the Grand sire of creation Brahma then said that with this shaft Vishnu formerly destroyed Madhu and Kaitabha Ram had given that to Shatrughna knowing full well its consequence, hence they should remove their fears and should go and witness with their own eyes the destruction of Lavan The gods then departed saw the dreadful arrow burning in Shatrughna's hand Shatrughna stretched his bow and sent it flying towards Lavana It at once pierced Lavana's heart and Lavana fell dead on the ground

Shatrughna then shone like the sun free from the clouds The gods and saints praised Shatrughna for his great victory

Shatrughna then settled in Madhuban He built there a magnificent city and lived with his army and followers Madhuban soon grew into a prosperous city. After twelve years Shatrughna came back to Ayodhya leaving his men in Madhuban

CHAPTER XXII

SHATRUGHYA S RETURY

After passing eight inns Shatrughna arrived at the bermitage of Valmiki Valmiki received him cordially and offered him hospitality Velmiki complimented Shatrughna for destroying Lavana who had killed many kings with their armies. Then Sago Valmiki sniffed Shtrughnas head as a mark of affection

The Right had composed Ram Charita. After dinner Shatrughna listened to that ministrel That song was sung in accompaniment of harn and distinctly pronounced sounds issued from the lungs gullet and palate song was composed in refined Sanskrit in due meters and had all the characteristics of a song Its every expression was true and it faithfully described every incident that had occurred before There was no perversion of truth at any place. Tears bedimmed Shatrughnas eyes began to heave windy sighs and the events narrated in the song were past but they seemed to occur again before his eyes. Even his troops that accompanied him admired They talked amongst thomselves the song wonderful it is ! Is it a dream? What we have witness ed in the past is now being rehearsed in the hermitage." They then requested Shatrughns to ask Valmiki who was the composer of that song?

Shatrughna said My soldiera! It is not proper to question Valmiti about it Many such wonderful things happen in Valmith's hermitage we should not be over curious about anything"

With these words Shatrughna retired to his alloted but for rest Shatrughna could not sleep that night, he continued to think about the sweet lyries he had heard in the morning Shatrughna took Valmikis leave and started for Ayodhya

On entering the palace Shatrughns found Ram seated like a second Indra surrounded by his councellors. After

bowing down to Ram, Shatrughna said that he had carried out Ram's command Wicked Lavana had been slain and Madhupuri had turned into a populous city. But he was sorry for living far from Ram for these twelve years so he asked Ram's permission to live in Ayodhya and not to leave him in future. Thereupon, Ram embraced Shatrughna and asked him not to be sorry for this. Ram said, 'It is not proper for a Kshatriya to lament like this. A Kshatriya never feels sorry to live in a foreign land. It is the duty of a Kshatriya to rule his subjects properly. You will have to go back to your kingdom, but you may come to Ayodhya occasionally to see me. You are dearer to me than life, live with me for seven nights and then return with your men to Madhupuri',

Shatrughna with a sorrowful heart acceded to Ram's proposal He lived in Ayodhya for seven nights, then started for Madhupur, after greeting Ram, Lakshman and Bharat Bharat and Lakshman followed Shatrughna on foot to some distance

CHAPTER XXIII.

THE DEATH OF A BRAHMIN LAD.

One day, an old Brahmin arrived at the palace-gate with dead child in his lap. The Brahmin was bitterly wailing the death of his son. The Brahmin was saying, "Ah, what wicked deeds I committed in my former birth? For what sin I have lost you, my son? Oh, my darling! You were a tender boy, not yet arrived at puberty. You were only fifteen. Where have you flitted away, by leaving me behind? Both myself and your poor mother will die for you in a short time. I do not remember to

have ever spoken any falsehood or to have hurt any body or to do any injury to any one. For what missleed my som without performing the funeral rites of his father has fallen a victim to death? I have never seen nor ever heard that one dies untimely during Rams rule. When the boy died surely there is some great sin in Rams rule. In anothers rule such things would never happen O Ram! the boy is dead restore him to life or I shall with my wife die before you. Lare long then happily with your brothers being guilty of killing a Brahmin. So long we lived happily but we are now sabject to death. When the boy died surely the kingden of the great II sh wakn is without ruler. People suffer on second of an inefficient king and when the king is characteries people die untimely or it might be that people of the city and the country have been greatly addicted to vice and their crimes are not duly punished. This is certainly a fault of the king and my son has died for that fault of the king.

The Brahmin thus repeatedly accounted Ram and waited at the gate of the polace with his dead boy in his lap.

Ram heard this bitter lament of the Brahmin With sorrowful heart he summoned his brothers councellors Vashista Vandova and the citizens.

At his call with Vashista came Markandoya Madgaulya Vamdora hashyapa, hatyana, Jarali Gautama and Narada They bleased Ram and took their seats Ram greeted them respectfully received the courtiers courteously. When every one took his seat Ram serrow fully began. A Brahmin is waiting at the royal gate with a dead child in his lap. Tell me why, this boy has died so untimely? Thereupon Narada said "Just listen to the cause of the boy's death and them decide your duty. In the Golden Age only the Brahmins were given to meditation and penance. Besides them other castes were not entitled to that. At that time there was no untimely death. After Satya or the Golden Age came untimely death After Satya or the Golden Age came the Silver Age at that time peoples faith in Brahma was ahaken a bit and for that vanity of self the Kahatriyas were born. In the Satyayuga only the Brahmins observed penance but in the Tretayuga it became common with

the Kshatriyas In the Satya Yuga, the Biahmins were superior to the Kshatriyas in meditation, but in the Treta both were equal in Tapasya Manu and other Rishis finding no difference between the Brahmins and the Kshatriyas made shastras for the four castes In that age there was hardly any obstacle to the cultivation of virtue At that time, only a quarter of the full measure of sin existed on earth In the Golden Age, Krishi agriculture was an adomonition, in the Silver Age, implety appeared in the form of the agriculture In the Golden Age, people lived on fruits and roots that were obtained without any labour For the existence of sin in the form of cultivation, the longevity of the people became shortened then that of sacrifices and of other religious rites reaped virtue In the Satya and the Treta Yugas, the Brahmins and the Kshatriyas were devoted to penance, other castes served them Of the four castes, the Vaisyas and the Sudras served the other two castes, but when the Vaisyas took to agriculture, the duty of serving the other three castes fell upon the Sudras At that time, two parts of sin possessed the world It was then Dapar Age † And the Valsyas gradually took to Tapasya But later on, the low Sudras will be greatly devoted to Tapasya, but that will be in the Kali Yuga It is highly sinful for a Sudra to devote to penance and meditation in the Dapar Age, that

In Political Economy introduction of agriculture marks an epoch in the primitive civilisation of mankind, but this progress has been condemned from what standard of virtue, only God can say, though, ofcourse, in the Bible, God cursed Adam to eat his bread by the sweat of his brow for tasting the fruit of Knowledge. It is the fondness of popular imagination to place the age of human felicity in the past, but both history and science conctradict it at every step.

TRemember, the Ramayan deals with a story of the Treta Yuga, but the composer of this episode who is more of a begot then a poet (certainly, it can not be called poetry in any sense) being overcarried by his theological (mistaken for religious) zeal he forgets that he is too much anticipating the future, by transgressing the

DITARA KANDAN

Sudra is practising penance under your rule hence the Brahmin boy died so untimely. The king during whose rule misderia are committed both the miscreants and the king are downed to penhition. The king who rules justly gets one at the died the virtuous merits of the people. Hence find out all the misderia in your kingdom and try to punish them. It you act in this way then your virtuous merits will be enhanced peoples longerity will be increased and the Brahmin boy will regain his life.

CHAPTER XXIV

TPARHEIPUA RYARINEAL

Ram was greatly delighted with Narada words and told Lakshman. My boy I Co and give hopeful assurance to the Brahmin and proserve the body of the Brahmin lad in an oil vat. See that the log does not become decomposed in any way.

Rain then thought of the Puspaka and the Puspaka at once appeared b forc him. Rain then assigning the duty of the protection of the city to Bharat. Lakshiman amb Shatrii him set out towards the West. But he found no tries of impirty in that quarter. Then he started for the North bounded by the Himslaysa multihoneo towards the Last. Then he arrived at the South there he found on the north of the Saivals mountain an assectic practizing hard penance. He was dauglin, from

himits of time so fr ly It is too late to question the logic of such pions arguments witch none but one of the authors school will find to be rational—Translator

a tree with head downwards, on the bank of a spacious tank

Ram accosting him said, "You are indeed blessed. Tell me in which caste you have been born. I am Ram son of Dasaiath. Out of curiosity, I have asked you this question. Tell me the truth whether you are a Brahmin, Kshatriya, or a Sudra?"

The ascetic replied, "O king! I am born of Sudra caste I want to attain divinity by such penance When I want to attain divinity I won't tell lies I am a Sudra by caste, and my name is Samvuka"

As soon as the ascetic uttered those words, Ram drew forth his sword and severed Samvuka's head '

As soon Sudra Samvuka was slain the gods uttered praise of Ram Flowers were rained from above, and the gods told Ram to ask for boon

Ram, thereupon, said that they were pleased with him, then they would restore the Brahmin boy to life Ram was pledged to the Brahmin for the revival of his son

The gods then assured Ram that the Brahmin lad had already revived the moment the Sudra ascetic was killed. The gods then informed Ram that they would then go to sage Agastya. Agastya had been living in water for the last twelve years, the time for the comple-

In Bengal, the Bengali epic of Krittivash has suppressed the original altogether Here too, the poet has freely dealt

Ram had long lost his divinity form the Kiskindhya Kanda, and the more the epic, advanced the worse he fared. In this connection, one word is necessary. The regional poets dealing with the Ramayan have exercised far greater influence upon the public mind than the original Sanskrit poem. In upper India, amongst the Hindi speaking population the Ramayan means the Ramayan of Tulshidas, who recast the whole story in his own way and has extolled Ram into Supreme God-head. It is a devotional lyric, and in it Hanuman is the picture of a great devotee.

tion of his penance had arrived. They then requested Ram to accompany them to Agastya s place. Ram agroed to their proposal and followed the gods in his Puspaka chariot

CHAPTER XXV

SAGE AGASTYAS EPISODE

Ram got down from the Puspaka and bowed at Agastya see Sage Agastya was effulgent with divine energy Agastya by receiving him with warm hospitality said that he was his honoured guest for his great virtues and he had already heard from the gods about Sambukas fate and the restoration of his Brahmin lad to life. He then asked Ram to accept some ornaments made by the heavenly architect Viswakarma. Ram refused them saying that only the Brahmins could accept a gift and a Kehatiya should not

Agastya then related that in the Satya Yuga there was no king The people one day approached Brahma and asked for a ruler Thereupon Brahma called upon the principal gods—the rulers of different regions—give a portion of their energy. At that time Brahma sneezed A king was born of that sneezing Sneezing was called Kshupa hence the king was named Kshupa. Brahma then imparted to Kshupa the spirit of Indra for the occupation of the earth Yaruns spirit for the maintenance of the body Kuvera's spirit for the possession of wealth and that of Yama for the obstusement of the people. Ram should therefore accept the ornaments in the spirit of Indra Ram throupon accepted the

with the story and has introduced many things in the poemin Krittivashas poem the influence of the popular creed is more than coldent

gift of Agastya and asked whence the sage had got them Agastya said that in the Treta Yuga there was an extensive forest and Agastya practised penance in that out of curiosity Agastya entered that forest and inside the dense forest saw a beautiful hermitage. that hermitage was empty Agastya passed the night there, but in the morning found a dead body lying on the ground He was struck by the beauty of the dead body When Agastya was thinking about that strange corpse, suddenly a chariot descended from the sky An effulgent man was seated in that and fairies nymphs were singing and dancing around him That man got down from his chariot and fed upon the dead body Agastya then enquired why that man took that abominable flesh of a dead body. The man then replied that his father was famous Sudeva. He had two wives and two sons were born of them. He was Sweta and his elder brother was Suratha After Sudeva's death, the citizens made him their king After thinking that his end was nigh, Sweta repaired to the forest by installing Snratha on the throne He then passed three thousand years in penance "I then reached Brahmaloka," said Sweta, "But was greatly oppressed by hunger and thirst" He then asked Brahma why he was suffering thus, when people in the Brahmaloka are free from them Brahma then said that human flesh would be his meat, that he had so long only practised penance, but made no charities hence he suffered from hunger and thirst even in the Brahmaloka That henceforth he would feed upon dead bodies and when Agastya would come he would be absolved from this curse He then prayed to Agastya to save him and to accept those ornaments. That was how Agastya came to possess those ornaments

Ram then enquired why the place where Sweta practised penance was devoid of all beasts and birds?

Thereupon, Agastya said that in the Golden Age there was a great king named Manu the founder of the castesystem and of their respective duties. His son was Ikshwaku who was the founder of royal dynasties

After Manu, Ikshwaku became king and he had hundred

sons Of his sons the youngest was dull and he never obeyed his elder brothers. Ikshwaku named that son as Danda. That Danda founded a kingdom between the Vindhyas and the Saivala. He founded a beautiful city named. Madhumanta and appointed sage Shukra as his priest.

After a long rule one day Danda went to the hermitage of Shukra and saw Shukras beautiful daughter loitering alone. Danda was at once smitten with love and he foreibly embraced her Danda then outraged her and returned to his cuty

Shukra's daughter Araja them in tears went towards her inther's hernitage. Shukra soon got information from the mouth of a pupil. Shukra's wrath was knulled and nttered the swful curse that Indra would devastate Danda's kingdom and all living beings in that kingdom would die Por soven mights the clouds would rain dusts over the place and everything would be buried under it. He then asked the people of the homitage to leave the forest Shukra theu saked Araja to live in Shmadhi Shukra's words were reshied in time. From that time Danda's kingdom had came to be known as the Dandaka forest

Ram passed the night in Agastya's hermitage and on the following morning he left for Ayodhya with Agastya's permission Ram then reached Ayodhya in mid-day and sent information to Bharat and Lakshman

CHAPTER XXVI.

THE ASWAMEDHA SACRIFICE.

Ram on return to Ayodhya, expressed his wish for the performance of a Rajsuya sacrifice.

At that proposal, Bharat said all the kings looked upon Ram as their father. So he must not do anything by which the kings might suffer. Those kings were obedient to Ram, so he must not ruin them. Ram gladly agreed to Bharat's proposal and said that for Bharat's words he had refrained from that sacrifice.

Lakshman then advised Ram to perform the Aswamedha Sacrifice, the destroyer of all sins

Lakshman then related how once there was great friendship between the Gods and the Asuras, and how Vritra became formidable by his penance. The gods then approached Vishnu for the suppression of Vritra Vishnu told them that Indra would be able to destroy Vritra by his thunder After the destruction of Vritra, Indra grew anxious, for he had committed a great sin by killing Vritra According to Vishnu's advice, Indra performed Aswamedha Sacrifice and was absolved from sin After the sacrifice, the Sin of killing a Brahman appeared in person of a woman before the gods who asked her to divide herself into four parts. She did so, and said that one part would live in the rivers for four months during the rains, another would live for ever in barren lands, the third part would live for three days in young women, and the fourth part would, exist in them who would, for nothing, scandalise, or kill Brahmins. The gods agreed to her words and Indra became absolved from sin. Aswamedha was of such efficacy!

Ram said that he had heard the story of Vritra and began to narrate the story of Ila There was a virtuous

^{*}It refers to the menstrual period of women that last for three nights

king named Ha he was the lord of the world. One day he went on hunting In the course of his hunting be entered the forest where Kartika was born There God Sankara was sporting in amorous dalliance with Parratis. There Sankara turned all male creatures into females. As soon as Ha entered that spot he and his men were at once turned into women. Ha learnt from Sankara swords that that transformation could not be changed. Ha them prayed to Parrati. Parrati then granted Ha sprayer in halves saying that Ha would remain one month as a man and the next month as a woman and that when as a man he would not remember the state of a woman and when a woman would not remember that of a man.

In the course of Has change as woman Ha saw Maharshi Budha, son of Soma Ha was greatly captivated by his beauty and Budha too was highly intatuated by Has beauty But Budha soon learnt the true state of things by Nega and changed female companions of Ha into Kimpurusha women and they would get Kimpurusha men as their husbands. Budha began to enjoy with Ha, After a month Ha rose from sleep as a man and found Budha engaged in ponance and enquired the sage about his followers. Budha finding Ha ignorant of everything told him that his followers had been destroyed by hall storm Ha became greatly sorry at these words and asked Budhas a permission to return to his kingdom. But Budha asked Ha to remain there. In course of time Ha in union with Budha, gave birth to a son the name of that son was Pururaya.

When Ha again regained his manhood, Bodha colled some sages to decide what was good for Ha—the son of Prajapati Kardama. The sages decided that nothing could be done without proplitating Sankara. God Rudra was very fond of the Aswamedha sacrifice and they decided to perform that sacrifice. Rudra was greatly plossed at the performance of the Aswamedha sacrifice in his honour and granted manhood to Ha.

Ram then asked Laksman to call Vashista, Vamdova Jarali and Kashyapa, well experienced in the performance of the Asymmedha sacrafice. When those sages came, Ram expressed his desire for the performance of an Aswamedha sacrifice. The sages bowed to Rudra and spoke highly about the merits of the Aswamedha

Finding the sages approving his proposal, Ram asked Lakshman to send invitation to Sugriva, Vibhishan and to all the kings who were friendly to him

Ram also asked Lakshman to make all necessary arrangements for the sacrifice "Let all join the sacrifice," said Ram.

Bharat then set out with gold and silver coins for collecting all necessary articles for the sacrifice Ram asked Bharat to fetch a golden statue of Sita for being initiated in the sacrifice

Thereupon, Bharat and Shatrughna made all necessary arrangements for the sacrifice, and a general proclamation for a great public festivity was given

CHAPTER XXVII.

VALMIKI AND THE SACRIFICE.

Then, at Ram's command, a black buck and a beautiful horse were let loose. Lakshman with the Ritwikas were engaged in protecting the same. After setting the horse free, Ram with his army repaired to Naimish Kshetra to witness the wonderful sacrifice.

Kings and princes began to pour in from various quarters. Bharat and Shatrughna were entrusted with the duties of receiving them. Sugriva and other Vanaras looked after their entertainments. Vibhishan and the

Rakshasas looked after the hermits and the Rishis Costly and beautiful camps were nitched for the kings and their followers. With great pomp and splendour Rams Aswamedha sacrifico began In the sacrificial ground the royal order was ever repeated to give liberally till the needy were satisfied, and before one did ask anything the laneras and the Rakshasas repleted him with sweets. In truth in Ram's sacrifice none could be found who appeared to be sad dejected or dirty Everybody looked quite hale and hearty The monks and the Rishis declared that they had never seen such a great sacrifice before and nowhere charities on such an extensive scale were seen. He who wanted gold got it he who wanted gema got them In the sacrificial ground money and clothes were kept in mountainlike huge piles Thus for about a year the great sacrifice continued Here again, the horse followed by Lakshman began to roam about at his will.

In that sacrifibe Sage Valmiki came with his disciples and fixed his quarter in the place where the Rights were putting up. Valmiki called his dear pupils Kushi Lava, and told them to sing the whole of the Ramayan before Kings Rishis and Brahmins in the place of sacrifice Valmiki gave them some fruits and roots saying that they would never feel exhausted nor their voice would in any time be hearse if they would partake them Valmiki said if royal Ram be present amongst the Rishis and if he summons you to him them sing to him the whole of the Hamayan in the manner I have taught you to recite and to sing Dom't be too much graedy about money Of what use is money to them who live in huts and food upon fruits and roots? If Ram asks you whose some you are them tell him that you are my pupils You see long in a sense, is father to all, so do not slight his words but sing it beginning from the Adl Kanda Your lyres are in order and sing the song to-morrow cheerfully in accompaniment of the Vims."

Valmiki then lapsed into silence, and Kushi Lava.

CHAPTER XXVIII

THE SONG.

When the night was over, Kushi, Lava after taking their bath began to sing according to Valmiki's direction Ram was greatly charmed by their songs He grew highly curious about them and called the princes, the Rishis, the learned, the aged, the Brahmins, the musicians, the painters, the grammarians, the dramatists, the logicians, the astrologers, the astronomers, and men versed in the Vedas and the Purans to listen to that song That song was wonderful and exceedingly sweet, and the delight of the audience grew more and more keen, as they listened more and more to the song They did not feel in any way statiated and repeatedly stared at those two boys It seemed as if they were drinking them with their eves. They said that those two boys looked like Ram

The boys sang twenty cantos from the beginning Ram was highly pleased with their song and asked his brothers to pay eighteen thousand Nishkas to the boys But Kushi, Lava refused to accept such a huge sum Ram was greatly surprised at that, they said that they were denizens of forest, lived upon fruits and roots, money was of little use to them

Ram then enquired about the author of that wonderful song, and how long it was. The boys answered that worshipful Valmiki was the author of that poem. It consisted of twenty-four thousand slokas and one hundred legends. There were five hundred cantos and six Kandas from the beginning and the Uttarakanda too had been added.* And it dealt with the events of Ram's life.

Ram heard the song for several days together, and in the course of it, came to know that Kushi, Lava were his sons born of Sita Ram then sent envoys to Valmiki to tell

^{*} This conclusively proves that the Uttarakanda is a later interpolation.

hm that if Sita was chaste and pure she might come and absolve Ram from all shame. Theroupon Valmiki agreed to Ram a proposal

Then Ram told the princes and the Rishs to come on the following morning to witness the purification of Sits. All praised Ram for his decision

CHAPTER XXIX.

THE PURIFICATION

When the night was over Ram appeared at the sacrificial ground. All waited in anxious breath to witness the purification of Janaki.

In the meantime Valmiki entered the crowded place Janah followed him with tearful eyes thinking of Ram in her heart Every one was mored with sorrow by that sight. Then Sage Valmiki addressing Ram said 'O Kingl Here is your devoted wife Sita when you banished in fear of public edium. Permit her to prove herself pure. These twin boys Kushi Lava are your own sone born of Janahi. I have never told any he. Believe me. If there be any stam on Janakis character let all my religious merits be destroyed for that I tell you by my spiritual vision that Janaki is pure and you banished her from fear of a scandal."

Ram them said with joined palms, O worshipful Master! I take Janaki as chaste and pure on your words but let her prove herself so. I know her to be pure but have abandoned her from fear of slander Save me from that I know Kushi, Lava are my sons. My love for Janaki remains as before.

For Janaki's purification the gods, headed by Brahma appeared on the scene All on a sudden sweet scented breeze began to blow

In the meantime, Janaki clad in ied, with down-cast look, and with joined palms said, "If I have never thought of any person, but of Ram, then let mother Earth be divided and let me enter into it. If I have adored Ram with my body and soul, let mother Earth be divided and let me enter into it. If this be true that I do not know any body besides Ram, let Mother Earth be divided and let me enter into it."

When Janaki was taking this solemn vow, a magnificent throne rose from the bowels of the earth Goddess Earth took Sita in her embrace and disappeared below. Flowers were showered from above and the gods sang her praise

When Janaki disappeared below the ground, Ram leaned against a wooden pole and began to weep with a downcast look

After crying for a long time, Ram became inflamed with rage and sorrow. He then challenged goddess Earth to return his Sita to him, or he threatened to destroy it immediately. Then Brahma told Ram not to forget that he was Vishnu himself and that he would be united with Sita again in the heavenly region. Brahma then said that every incident of Ram's life had been recorded in the Ramayan

Ram then dissolving the gathering entered the hut of Valmiki with Kushi, Lava and passed the night there in intense sorrow

After Sita's disappearance, Ram grew very sad and dismissed the gathering of the princes and people. He always thought of Sita and did not take a second wife, but passed his days in thinking of her, and the golden statue of Sita supplied the place of his wife at the time of sacrifice

^{*} Here Sita disappears like Proserpine, in Greek legends, the daughter of Ceres, an allegory representing the fertility of the soil and harvest in this way Perhaps, on this analogy, Sita has been identified by many with ploughshare, as the name etymologically implies and the whole of Ramayan with the allegorical representation of the progress of Aryan cultivation into the Deccan

CHAPTER NAN

THE AFTER DEATH

Ram ruled for many thousand years Worshipful Kaushalys died first then Sumitra and Kaikeys were united with Dasarath in heaven

After some time Judhajit the king of Kekaya camedo see Ram and urged Ram for the conquest of the Gandharva King Saliusha, hirng on the north of the Indus Ram then appointed Taksha and Pushlala the two sons of Bharat as rulers of the Candharva resum Bharat followed his soms with a large army and established Taksha in Tazila and Pushkala in Lushkalavati as their respective rulers. Bharat then came back to Ayodhya after five years

Ram then made Lakshman's two soms Angada and Chandraketu the rulers of harupatha Ram brought Karu patha under subjection and founded the cities of Angadia for Angada and Chandrakanta for Chandraketu in Malwa Lakshman went with Angada and Bharat with Chandraketu Lakshman and Bharat returned to Ayodhya after a year. Thus cleven thousand years of their life were spent.

After sometime Death himself came in the guise of a hermit one orening shell told the sentry to inform Ram that he was an envoy of Maharshi Ativala and wanted to see Ram Lakshman informed Ram of that and Ram asked him to bring the envoy sithout delay On Ram senquiry about the cause of his arrival the envoy said that if Ram wished his own good then he must hear him in privacy and whoever would see them together or overhear them would be put to death by Ram This was what the Muni desired, if Ram agreed to it then he could tell Ram excepting. Ram agreed to the onvoy's words and asked Lakshman to stand as a sentry at the door so that none-could enter there or overhear their talks Ram then asked the envoy to deliver his message

The envoy then said that he had been sent by Brahma to remind Ram that the gods were waiting for him and it was time for Ram to return to heaven Ram then expressed his willingness to act according to Brahma's wishes.

When Ram was thus engaged in conversation with Time—the Destroyer of all things—Maharshi Durvasha came to see Ram Lakshman asked him to wait as Ram was busy Thereupon, Durvasha burned with rage and threatened to curse Ram and his brother and all their people

Lakshman, in fear, preferred his own death to such a terrible curse. He then entered the room and informed Ram of Durvasha's arrival

Ram then dismissed Time and came out to meet Durvasha On seeing him, Ram asked what was his pleasure, thereupon, Durvasha said that he had been fasting for one thousand years and he would break his fast that day, so Ram should feed him

Ram entertained Durvasha with great care, then thinking of his promise before Time—the Destroyer—Ram became overwhelmed with grief. He understood that the time for his separation from his brothers had arrived

Lakshman finding Ram thus cast down with sorrow, said, "O worshipful lord! Do not be sorry for me Such is the course of events. Now abandon me and fulfil your pledge." Then Ram stated everything to Vashista. Vashista advised Ram to give up Lakshman, and Ram abandoned Lakshman accordingly.

Lakshman then did not enter his place, but with tearful eyes went to the Saraju He then sat on its bank and suspended all his animation Indra then took away Lakshman to heaven

Ram was overwhelmed with sorrow by renouncing Lakshman He then thought of installing Bharat on the throne and of repairing to the forest But Bharat refused it and asked Ram to establish Kusha on Koshala, and Lava in North Koshala Envoys then went to Shatrughna to inform of Ram's voluntary abdication to repair

to the forest with Bharat. The envoys informed Shatrughna about. Ram's decision of going to heaven after establishing. Kusha in Aushavati and Lava in Sravasti.

Shatrughna called the people and told them that his end was also nigh. Then placing Suhahu on Mathura Shatrughna came to Ayodhya Ram fiinding Shatrughnaquite resolved did not dissuade him any forther

At that time the Vanaras Bhallukas and the Rakshasas came to Ayodhya to witness Ram about to renounce his life. Bugrira said that he had installed Angala on the throne and he too was determined to due. Ram then said to Vibhishan that he would live so long men would live and his kingdom would exist on earth as long as the legend of Ram would continue. Ram then told Hanuman to have so long as his life-story would continue on earth

Ram then told Jamvuvan and Mainda to live till Kaliyuga but Vibbishan would live till the Doom's day

On the following morning Ram issued from the palace to give up his life by yoga on the bank of the Saroju Ressis and birds followed him to witness that great sight When Ram was to descend into the Saraju Brahma sand O Vishnu! Come to your heavon "

Ram then shuffled off his mortal coil Bharat Shatrughna too by yoga followed Ram to hearen Sugniva their faithful ally followed suit his effulgent spint entered the sun

This is Uttarkanda composed by Valmiki and honoured by Brahma. He who reads only a stanza of it is absolved from all sins. Ayodhya was for a long time a deserted city then it again became populous on getting a king named Rushabla for its ruler

The Ramayan with the Uttarakanda has been composed by Procheta's son Valmiki even Brahma has admitted it *



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may be renamed the University of Bengal) continues to perform its proper functions and is not adver ely affected in its innecial position by the creation of the new teaching University of Calcutta in the suburbs. That a university be at the same time both a teaching and an examining body seems to me to be anomalous. Such an uninitural combination is bound to lead to the creation of illo_ical differences in the relations of the University to colleges in the town and to colleges in the moful u

SEN. Rai BOIKUNI NATH, Bahadur

(a) (b) and (c) The removal of the University to an easily accessible site in the suburbs for facilitating the objects mentioned does not commend itself to me It is undesimble the tax would be a Herculean one and the result would be disastrous. Its practicability from a financial aspect of the case is next to impossible. If given effect to the advantages can never be commensurate with the sacrifices.

SEN, Dr S K

The idea is splended and nothing could give better facilities to the students than that

SEN SUPYA KUMAP

The removal of the University to a site in the suburbs of Calcutta will cause much inconvenience to the public and increase the cost of education in a poor country like India where the expenses of education have already enormously increased

SEN GUPTA Dr NARENDPANATH

I am opposed to the proposal of transplantin, the University on the following grounds -

- It will be uneconomical to abandon buildings and land and to rebuild anywhere else
- (n) It will mean the creation of a whole city including residential hou es for teachers. It means an expenditure of several cores. That amount might with much greater profit be spent on supplementing the present resources.

(iii) Many poor students who work their way through the college would be deprived of the opportunity of higher education

(iv) I am not sure that a secluded university is the best type of university. It is better for students to live and study in the natural environment than tempory artificial peace. We do not write a hermit university reveiling in the peace of seclusion but a civic university which is likely to develope civic consciousness and person-lity.

SEN GUPTA Dr NARES CHANDRA

The suggestion is a counsel of perfection. It would be admirable if we had a tabula rars? But I do not than 1 it would be worth while now to mear the expense of such removel. The money could be more profitably spent in endowing teaching faculties and providing revidences for students.

There ought to be a fixed plan however to group educational institutions round College Square so that they may be near one another and have the benefit of co operation SIN GUITA, Dr. NALLE CHANDRA - confid. SIN GUITA, SUPERINDIA MORES. Scrampore College, Sciampore - Shall, The Houbly Mr. II - Shi tel, Pa hill attenti

It is impossible to remove may but arthand econes colleges out ide their present localities. The removal of the Medical College, with its ho jut if , ic, for in tance, out of the question, without a most remove detriment to the public and also ecorre pointing reduction of opportunities of in truction from the hopeful vhich is owell supplied with patients by reason of its central position. The Belgstehm College too, would not be removed.

STN GUPTA, SUPLNDEA MOHAN.

I am not in favour of the removal of the colleges to the suburbs. Colleges may spring

up in the suburbs

I think at the pic ent moment all the colleges of Calcutta except one are within the radious of a mile from the Senate House. This order of things should not be disturbed. If a central locality near to the Senate House, like the Marcus Square, be monopoled for the University students to play and meet, then the corporate life will be facilitated. The present Marcus Square can be much enlarged by the Calcutta Improvement Trust acquiring all the adjoining business. I do not consider that the money available should be spent in building residences for teachers when the whole country is crying loudly for more and more education. The money may be better utilised in helping the foundation of new libraries and laboratories.

Serampore College, Serampore.

As we have already indicated, we are in hearty sympathy with this proposal, and we regard it as an indispensable preliminary to the satisfactory solution of the grave and complex problem of university education in Calcutta. An indefinite continuance of the present system spells disaster

SHARP, The Hon'ble M1 H.

(a), (b) and (c) Such a proposal would have an excellent effect under these heads and would enable technological and agricultural institutions to become an integral part of the University, provided this is deemed desirable. The expense, however, would be very great, and I am doubtful whether it could be adequately met by the sale of sites and buildings in Calcutta. The idea is well worth consideration. But, if it were found feasible, its completion would take a long time, and it should, therefore, not be allowed to delay any general reorganisation. I am assuming that such a scheme would be for a local university of Calcutta and would not touch the affiliating organisation and the colleges left in Calcutta. A beginning could be made with a local university in the present accommodation, embracing those colleges which are situated immediately round the Senate House and the Presidency College Meanwhile, the possibilities of a transfer outside Calcutta could be examined. A danger to be avoided is that of making such a university on too large a scale as regards numbers. To do so would wreck some of the main objects of institutions of this kind and would tend to dwarf other local universities, the development of which, for local reasons, is important.

SHASTRI, PASHUPATINATH

If the University be removed to the suburbs many advantages will be gained But all the students must not be compelled to reside there, for that would tell heavily upon the purses of poor guardians. Besides, it is better that the students remain in touch with their homes, for, otherwise, they are likely to become mere theorists and learn outlandish habits and manners which will render them unfit for our poor society.

Shastri Dr Ppaehu Dutta—Sinha Kumar Manindra Chandra—Sinha Panchanan—Sircar The Honble Sir Vilratan—Südmersun F W

SHASTRI, Dr PRABHU DUTT

It seems to me very desirable that a kind of educational colony should spring up in an easily accessible site in the suburbs of Calcutta and the University, as well as all its constituent colleges in Calcutta should be removed to that site. It will then be possible to create a real university atmo phere and to bring about a better organi ation of higher studies. The growth of a real corporate life among students of the University is impossible in a town like Calcutta under the present conditions.

SINHA, KUMAP MANINDRA CHANDRA

I advocate the location of the University in the southern suburbs of Calcutta this allows for all sorts of expansion for buildings for teachers and students residence, and for the engendering of a corporate university life

SINHA PANCHANAN

The proposal is a very good one and is worth a serious attempt. The financial difficulties also are not so insuperable as may be imagined at first sight. If Govern ment comes forward with a large grunt of land in a suitable place and advances the initial cost of the buildings etc. the transfer may prove highly beneficial to the college even from the financial point of view.

SIRCAR The Hon'ble Sir Nilpatan

I see no reason for removing the University bodily to a suburban site I do not believe that the activities of the University will be expanded by this step alone. On the other hand a very large sum of money will have to be spent in buildings and equipment

As regards the growth of corporate university life I do not see why it should not grow under the existing system Simply confining all the students in a hostel should

not lead to the creation of much solidarity of interest or of feeling

Further such a step will deprive a very large number of our students of the opportunity of residing with their parents. We all know how very being in this parental influence is I would however welcome the establishment of a large residential college in the suburbs.

SUDMERSEN, F W

The very cogent arguments by which the London University Commission supported the general retention of the I ondon University in London as opposed to its more distant suburbs cannot be applied to Calcutta It is true that there is a more or less clearly defined collegiate quarter but the conditions are such as are generally unfit for healthy living The result is that as soon as financial circumstances permit all members of the teaching staff make their homes in the more healthy and distant parts of Calcutta Collegiate life is impossible under these circumstances. The objections raised that proximity to the High Court to educational institutions to libraries to workshops is an essential will not hold if the site chosen is one that offers cheap and rapid communication But few of the colleges will be ready to share in the migration may however form the second Calcutta University suggested above and minister more especially to the needs of the poorer or less enterprising and ambitious sections of the community The Presidency College and the Scottish Churches College together with the recently established College of Science and the University post graduite classes would form a healthy nucleus for the migrated University The I aw College which seems to be run more on professional than on academic lines mucht perhaps remain in its present location

SUHRAWARDY, Z R ZAHID—TURNER, F. C —VACHASPATI, SITI KANTHA—VREDENI E. (in consultation with Cotter, G dep.)

SUHRAWARDY, Z. R. ZAHID.

I am strongly of opinion that a university town should be established a suburbs of Calcutta, and no college situate outside its area should be affiliated to University.

TURNER, F C

This is an exceedingly difficult question to answer because, as far as I I no endeavour has been made to estimate, even approximately, the cost of estaining and maintaining such a university. There is, however, no doubt in my mind that in a university town in the suburbs of Calcutta, with colleges built close another and surrounded by playing-fields and parks, it would be easy to deva far higher standard of university life than is possible under present conditionally the considerable area of land between the Barrackpore Road the Eastern Bengal Railway and make over sites (on terms to be determined) to individual colleges, and would permit an extension of the tramway system the Barrackpore Road. This area would be easily accessible either by train of the Senate House and the parts of the city in which the majori students live.

VACHASPATI, SITI KANTHA

I have the following objections to the proposal -

- (1) Want of sufficient funds
- (11) The result will not be worth the trouble and the gain will not be at all sat tory when the enormous cost is taken into consideration
- (iii) The under-graduate students of the University will be deprived of the bles of association with the advanced post-graduate students in case the stituent colleges exercise the option of remaining in the town
- (iv) The residential system will be too costly for our students, who are us poor
- (v) Many students live by private tuition in Calcutta What will befall them
- (vi) Many distinguished educationists have their residential home situate in Calc and it will be impracticable for them to undertake the journey to the subuniversity

VREDENBURG, E. (in consultation with Cotter, G. DEP)

In view of what I have said under questions 17 and 19 I do not consider advisable for India, however suitable it might be in some other countries. For numerous students who live with their parents it would deprive them of the priceless of blessings—family life. For the others, unless the University were to vide in its curriculum for ieligious instruction it is to be feared that the studin pulsuing their studies from a worldly point of view, would lose the grasp of ieligious faith. It may seem strange that I should so much insist on the reliaspect of all these questions, but it must be kept in mind that I am speaking from point of view of India, and that the Indians have preserved their spirituality than any other peoples, and that we must, at all costs, save them from drifting

the agnosticism and atheism that have devastated the West.

WAHEED Shams ul Ulama Abu Nasr-Walker Dr Gilbfry T --Webb The Hon ble Mr C M --Williams Rev Garrifld---Wordsworth The Hon ble Mr W C --- Zachariah K

WAHEED, Shams ul Ulama ABU NASE

I strongly support the proposal and my suggestions are embodied in my reply to question 3. It is essential that all the constituent colleges should be in the same place to derive the full benefit of corporate university life and enjoy the same academic atmosphere. They should also be assimilated to form a university of the mono-college type.

WAIKER, Dr GILBERT T

I am not familiar with the constitution of the Calcutta University and I do not know how far it resembles that of our oldest English universities or the London University But it would seem extremely difficult for Government to order private colleges away to the suburbs and perhaps the University might remain in Calcutta as far as its examining is concerned But I consider it vital that the Presidency College should go outside Calcutta and would greatly prefer that the University should also go as far as professors lectures and laboratories are concerned

WEBB The Hon ble Mr C M

In Rangoon after a long discu son with reference to the site of the proposed University a suburban site of over 400 acres about four miles from the centre of the town has been selected. Otherwise a site sufficient to permit of adequate expansion could not have been secured. With the improvement of communications it is expected that the University when established will be able to keep in touch with the urban institutions (hospitals museums libraries liw courts etc.) necessity to complete its sphere of activity.

WILLIAMS Rev GARFIELD

I have not altered the opinion which I stated nine years ago in my pamphlet. The Indian student and the present discontent that the only solution of the problems of the Calcutta University hes in the removal of the arts and science sections of University from its present site.

WORDSWORTH, The Hon ble Mr W C

Very attempt should be made to diminish the pressure on Calcutta and those colleges that remain in Calcutta should be as far as possible removed from noisy cramped sites. I do not favour the proposal to transplant the whole University with its colleges to an outside site the result would be the detachment of higher education from the general life of the province an arrangement that would make strongly for artificialty I prefer to contemplate colleges in numerous localities feeling themselves in touch with local needs and aspirations. Having regard to the importance of domestic relations in the social organisation I do not think the development of a corporate university life entirely apart from these either possible or desurable. I do think that teachers should generally live near their colleges and still more important near their college hostels.

ZACHARTAH, K

I should thoroughly approve of a migration to the suburbs $\,$ (See my answers to questions 1 and 5)

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QUESTION 22

To what extent do you consider that the needs and interests of particular communities should be specially considered —

- (a) in the government of the University
- (b) in its courses of study and
- (c) in its residential and other arrangements P

ANSWERS

ABDURRAHMAN Dr

- (a) The interests of the Missimons and other minorities should be duly protected in the government of the University. They should be adequately represented on the Senate and the Syndicate. If a motion is opposed by two thirds of the members of the Muslim or any other community on religious grounds it should not be allowed to be passed.
- (b) The study of the Urdu Persian and Arabic languages and literatures should be encouraged.
 - Islamic history should be included among the subjects of the curricula of the University
- (c) Seats should be reserved in adequate number in all Government colleges for Musalman students and account should be taken of the fact that Hindu students can get a lim: ion into a number of Hindu colleges where it is difficult for Musalmans to be admitted
 - The distinction made between the first divisioners and the second divisioners for preference in admission should as a special favour not apply in the case of Mihammadans Muhammadans are sadly backward in education and need such preferential treatment
 - An adequate number of seats should be reserved for Muhamm dans in all boarding houses and special boarding houses should having regard to their special needs and convenience be erected for them.

Ahmad Sayid Ashrafuddin, Nawabzada, Khan Bahadur

- (a) It cannot be denied that Muhammadans in India form a very living import ant and very far from neigh, libs factor. It is hardly necessary to quote chapter and verse in support of this fact as it has always been acknowledged as a sort of self evident truth not only by consecutive Viceroys but also by the lowest man who thinks about it. This being an accomplished fact. I would urge their needs and requirements more because of their past history and political considerations in the country than for their numerical strength. It may look paradoxical for Muhammaduns to claim special treatment as regards education but it is no use gain aying that everything being considered they do need it and deserve it though at present they do not get even what goes to their sister community Hindu—in the ordinary course of events.
 - With this purpo e in view I would suggest that in the Calcutta University -
 - (i) There should be Hindu and Muhammadan fellows in equal proportion. Muhammadans being elected by a wide electorate of their own and then supplemented by nomination by Government.

AHMAD, SAYID ASHRAHUDDIN, NAWABZADA, Khan Bahadur—contd.—AHMAD, KHABIR-UDDIN—AHMED, TASIJMUDDIN, Khan Bahadur.

(11) There should be a similar consideration in the Syndicate, half the seats being reserved for Muhammadans.

(111) Muhammadans should be given equal facilities in the university offices and to every kind of appointment in the University

(1v) Qualified Muhammadans should be ungrudgingly given examinerships in the

University

(b) The courses of study should be altered so as to equip students better for the world. In this connection a representation of qualified Muhammadans on the Senate and boards of studies who are responsible for the courses prescribed is all important. Objectionable passages that are often found in some of the prescribed books should be taken as a disqualification of the book concerned. Elphinstone's History of India is a case in point (vide the chapter on Islam and Mahomed). I would also recommend that only roll numbers, and not names, should be mentioned on the answer books, and that undue preference should never be given to the works and compilations of people who are on the Senate or Syndicate for the sole reason that they occupy high places

(c) In boarding houses for Muhammadans proper arrangements should be made and facilities given for prayers and special rooms should be set apart for this purpose. If possible, short lectures on theology should be arranged in hostels

on the lines of the M. A. O. College at Aligarh

AHMAD, KHABIRUDDIN

- (a) There should be adequate representation of Muhammadans, who form 52 7 per cent. of the total population in Bengal, in the Senate, Syndicate, faculties, and boards of studies
- (b) The future of Oriental students who pass the final examination from senior madiassahs deserves special consideration.

AHMED, TASLIMUDDIN, Khan Bahadur

School and college education is making steady progress amongst Muhammadans. The number of students in schools and colleges is daily increasing. The number of passed students is not inconsiderable. Though many of them are pressed by want they patiently continue their studies. There are many schools in Eastern Bengal in which the number of Muhammadan students preponderates, so Muhammadan interests are as great as Hindu interests. The Muhammadan grievance is, as is loudly and justly ventilated by the press, that the Musalman community is almost unrepresented on the governing body of the Calcutta University. Charges of partiality and injustice have been brought against the Senate and Syndicate. To instance it I attach herewith a few cuttings from the "Musalman" and earnestly invite the best attention of the Commissioners to them. I make the following suggestions which, under the above circumstances, cannot be considered unreasonable or charged with partiality—

(a) (1) Half the number of the Senate should be elected and the other half nominated by Government

(11) Of the elected members half should be Muhammadans The minimum number of Muhammadan members, whether half or one-third, should be fixed. These members are to be elected by the University electorates, by Hindus and Muhammadans alike

(iii) The electorate should consist of persons who have obtained the B.A, or similal degree, and who are of ten years' standing and who have registered their names on payment of a reasonable fee. A qualified person may be permitted to enrol himself as an elector on payment of the necessary fees from the data of registering his name.

AHMED TASTIMUDDIN Khan Bahadur-contd

- (iv) The minimum number of Muhammadan members in the Syndicate should be fixed and they should be elected by the Senate It should not be less than one third of the total number of members
- (v) On the other bodies at least one third should be Muhammadans
- (vi) The Assistant Director of Public Instruction for Muhammadan Education should be an ex officio member of the Senate the Syndicate and also of the board of accounts
- (vii) On the governing body of the affiliated colleges and schools the minimum number of Muhammadans should be one third
- (viii) Either the Vice Chancellor or the Comptroller or the University inspector should be a Muhammadan
 - (1x) A sufficient number of Muhammadans should be paper setters and paper examiners
 - (x) Roll numbers and not the name of the examinees should be written on the paper
- (b) (i) All the affiliated colleges and schools should make arrangements for teaching Arabic Persian and Urdu.
- (11) Like Bengah Urdu should be recognised as part of the university curriculum making it optional with Bengah
 - (iii) Lake Arabic Persian and Sanskrit Urdu and Bengali should be recognised as second languages
 - (iv) Books objectionable to Muhammadans should not be used as text books
- (v) In the text-book committees of colleges and schools there should be a sufficient number of Muhammadans
- (c) All the affiliated colleges and schools should maintain hostels for Muhammadan students

 The superintendent should be a Muhammadan from the teaching staff

Facilities should be given for the observance of prayers and fasts

APPENDIX I

The Calcutta University

Now that the Comm s.10n appointed by Government to enquire into the affairs of the Calcutta University has been sitting and so far as we understand inviting public opinion on various questions affecting higher education in the area within the jurisdic tion of the University it is necessary that the Musalmans of Bengal who form 52 per cent of the total population in the presidency should come forward and point out to the Com missioners not only their special needs and requirements in regard to higher education but also their grievances against the University What is responsible for the absolutely inadequate recognition of Muslim claims and Muslim interests on the part of the Calcutta University is the fact that the Musalman community is almost unrepresented on that body Only 20 per cent of the members of the Senate are elected and 80 per cent, are appointed by Government Both the electors and Government have so far failed to do justice to the Muslim community The estensible object of Government retaining the nomination system if it is not to keep the University under the complete control of Government is proper distribution of seats among all clases interested in or concerned with university education but it is a matter for regret that the interests of so important a community as that of Musalmans have so far met with scanty recognition at the hands of Government in the matter of their representation on the Calcutta University We are deliberately of opinion that the nomination system should be done away with and the Senate should be entirely elective only a small number of seats may be reserved for certain educational officers who would be ex officio members There must be due provi sion for the adequate and effective representation of the Muslim community both on the Senate and on the Syndicate We shall now try to show why separate representation of Musalmans is necessary in an educational body like the University

AHMED, TASTIMUDDIN, Khan Bahadur-contd

Those who know anything about the conduct and management of the Calcutta University will, we hope, be constrained to admit, unless they are interested in not admitting it, that the University has almost totally failed to minister to the needs and requirements and remove the grievances of the Muslim community. What is most regrettable is that this temple of learning has even occasionally failed to be equally impartial or to mete out equal treatment to Hindu and Muslim candidates appearing at the various examinations. We propose to enumerate here some of the difficulties which Musliman students and the Muslim community have now and then to labour under

The bulk of Musalman students take up Persian or Arabic as their second language These text-books are compiled and published by the University Unfortunately, the publication of these text-books is almost always late, and sometimes it so happens that I A or B A students have to wait for months together, even for a year, before their course is published. The students concerned cry hoarse over the matter, but all petitions and prayers are unavailing. The text-book which the University prescribes for two years is thus to be read by them within a year or so. The hardship can be easily imagined

It is a well-known fact that a number of schools and colleges affiliated to the University have no provision for the teaching of Persian or Arabic as a second language The Musalman community often urged upon the University the desirability of inducing all such institutions to make provision for the teaching of those languages The Bengal Provincial Muhammadan Educational Conference suggested that provision for the teaching of Arabic and Persian should be a condition precedent to the affiliation of all new institutions and, as regards the existing ones already affiliated to the University, they should be asked to make such provision, on pain of withdrawal of affiliation in case of failure fortunately, this suggestion, though repeatedly made, has been paid no heed to and the result is that at many places Musalman students have reluctantly to take up Sanskrit in place of Arabic or Persian Paucity of Musalman students can be no excuse now-adays as in Eastern Bengal more than half the boys are Musalmans in all high schools and in Western Bengal, too, their number is not generally less than one-third in those schools As regards colleges their number is everywhere sufficient and nowhere insignificant provision for the teaching of Arabic and Persian ought to be made everywhere the University cares very little for it Moreover, even in institutions where there is provision it is so inadequate and the quality of education imparted is generally so bad that it often happens that Muhammadan students get plucked in a second language though they may have passed in all other subjects. No efforts are made by the University to induce the managers of those institutions to improve the quality of the education or make adequate provision for the same

The vernacular of Musalmans of Bengal is Bengali. The exception is insignificant. Under the rules of the University the students have to answer a vernacular paper in all examinations up to the BA Musalman students, whatever their second language may be—Arabic or Persian or any other thing—take Bengali as their vernacular and of course, they do so quite naturally But, unfortunately, the text-books selected for the examinations are generally so Sanskritised that they are difficult for Muslim students and comparatively easy for Hindu students who take up Sanskrit as their second language. There are many Bengali books of the required standards—books from the pen of distinguished writers—which can be easily understood without knowing even a bit of Sanskrit and, if these be selected, there can be no complaint from any quarter—But, unfortunately, the University cannot be made to understand the difficulties of Muslim students

Government grants are the main source of the income of the University and the 52 per cent, of the population of Bengal has, therefore, we hope, some claim on the funds of that body. While the University has built a palatial building for the accommodation of Hindu law students there is only an apology for a hostel for Muslim law students at a rented house in Mirzapur Street. True it is that the University collected funds from private individuals also for the law college hostel for Hindu students and the contributors were all Hindus, but what we regret to say is that the University did neither try to collect funds for a Muhammadan hostel, nor did it grant a substantial sum out of its own funds, as share of the Muslim community, for the building of a suitable hostel for Muslim law students. We are, however, glad that recently the University has opened a hostel

AHMED TASLIMUDDIN Khan Bahadur-contd

for Muslim college students not of course law students and we are thankful to it for this much even. It must however be mentioned in this connection that the construction of this hostel is more or less due to certain pressure which Government brought to bear upon the University

Last year we pointed out several cases in which Musalman candidates failing to secure the minimum marks in certain papers for the BA. examination were not of course declared successful while Hindu students getting less marks were declared to have passed - the examination. We do not of course say that any candidate failing to secure the requisite number of marks should come out as successful but when Hindu candidates miscrably failing are declared to have passed why should Muhammadan candidates securing better marks and deserving favourable consideration be shabbily treated? The attention of the University was drawn to specific acts of partiality last year the sitislim candidates in question moved heaven and earth to get their griveances redressed even the then Director of Public Instruction Bengal intervened in the case of a certain student but the Syndicate was mexorable What was disclosed was a serious reflection on the very character of the University but even after the disclosures the University did not move an inch from the position it so wrongly took. In our next issue we shall quote some specific instances of partiality and reproduce some of the comments we made thereon last year and Dr Sadler the president of the Commission and his colleagues will then see what the University as at present constituted is capable of The grievances of Musalmans will never be removed until and unless there be provision for adequate and effective representation of their community on the Senate and the Syndicate of the University

APPENDIX. II

Partiality in examinations

(a) The following is reproduced from the issue of the Musilman dated the 9th February 1917 —

What does at mean?

Culture and learning always commands respect and one naturally expects better justice fairness and impartiality from learned bodies like a university than from any other bodies or departments where passions and prejudices generally play a conspictions part. A society of learned men is awe inspiring and is generally looked upon with reverence Injustice or partiality is never expected to soil its holy precincts. A recent action of the Syndicate of the Calcutta University to which we all look up for the moral improvement of our people has startled us. Here are the mark sheets of two candidates one a Musalman and the other a Hindu who appeared at the B.A. examination in 1916—

CALCUTTA UNIVERSITY

B A EXAMINATION-HA RO

Roll Cal the 59 Azharuddin Ahm d St Paul & C 31 College 7 7 18

E glish V rascular Be		V rasculár Bengal	1	Philosophy		Economics		TOTAL.	
Full marks Pass		l _						Full m rzs Pass	1 000 860
106		36		109		108		В	

AHMID, TASLIMUDDIN, Khan Bahadur contd.

Roll . Cal No 1477, Nagendra Nath Roy, II, Ro	spon College, 2-12-16
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(English Vernacular, Bengali		Philosophy	History	TOTAL	
Full marks 300 Pass ,, 100	Full marks 100 Pass ,, 33	I ull marks 300 Pass , 100	1 ull marks 300 Pass ,, 100	Full marks 1,000 Pass ,, 360	
91+6+3R	33	100	126	359	

P. BRUHL,
Registrar.

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It will be seen that the Hindu candidate at first got 91 marks only in English, then 6 grace marks were given to him and, when that too could not secure him the bare pass marks, he was given 3 more marks on his paper being re-examined. The Musalman candidate got pass marks in all the subjects without being favoured with any grace marks English he got 6 marks over and above the requisite pass marks In the aggregate the marks of both the candidates were, however, short by I and so both failed in the ex-But in the latter part of November last, that is, some six months after the results of the BA examination had been out, the Hindu candidate was gazetted to have passed the examination Somehow or other the Muslim candidate came to know that the claim of the Hindu candidate was in no way superior to that of his and, accordingly, he moved the Syndicate to consider his case, when one who had failed so miserably in English was declared to have passed, but, unfortunately, to no effect We for ourselves have not been able to understand the logic of the Syndicate if it is not undue favouritism to a candidate who may have been connected with some influential person. May we ask the Hon'ble Dr Deva Prasad Sarbadhicary, the Hon'ble Justice Sir Asutosh Mookerjee, and Sir Gooroo Dass Bannerjee, who are at the helm of the affairs of the University, what all this means?

(b) The following is quoted from the issue of the Musalman, dated the 2nd March 1917 —

' Calcutta University —B A examination scandal.

Our readers are aware of the scandalous conduct of the Calcutta University in overlooking the claim of a Muslim candidate at the last BA examination who secured pass marks—more than the pass marks—in all the subjects, and in favouring a Hindu candidate who lamentably failed in English It will be remembered that the Hindu candidate was given 9 grace marks in English in two instalments and his total marks The Musalman candidate failed in no subject and no grace marks were given him and the total received by him too were 359. Thus, in the aggregate, the marks of both the candidates fell short by 1, the total minimum required being 360, and so both failed As we have already stated in our issue of the 9th ultimo, six months after the results of the BA examination had been published, the Hindu candidate was gazetted to have passed the examination The Muslim candidate then moved heaven and earth for the consideration of his claim, but to no effect. We are thankful to the Englishman, the Amrita Bazar Patrika, and the Hitabadi for condemning this conduct of the Calcutta University Our contemporary the Patrika, however, takes exception to the case being treated as a Hindu-Muslim one. In the opinion of our contemporary the University is incapable of any racial bias, though our contemporary admits that the case under notice calls for a sifting enquiry We reproduced the articles of the Englishman and the Patrika in our last issue and our readers must have read them Nobody would have been more glad than ourselves if the Patrika's contention that the case is not a Hindu-Muslim one were correct. Here is another case candidate named Aftabuddin, Roll, Dac, No 257, got 92+6R=98 marks in English, 44 in Bengali, 112 in history, and 106 in economics. It is to be borne in mind that the pass,

AHMED TASLIMUDDIN L han Bahadur-contd

marks in these subjects are respectively 100 33 100 and 100. In the aggregate the can didate thus got 360 marks the min mum required. As in English his marks were short by 2 he was not successful in the examination. The Hindu candidate who at first got 91 marks in English and who failed in the aggregate even after being favoured with 9 grace marks could be declared successful in the examination but the Musalman candiate who at first got 92 marks in English and got 6 marks more on his paper being rexamined and who secured the requisite aggregate could not be successful. We would not call this a Hindu Muslim que, tion as in that case our contemporary the Aminia Bazar Patrika would take exception to it but what we deplore is that in meting out even handed justice to all our University overloods the claims of those who happen to be Musalmans and pays particular attention let us hope quite unwittingly to the claims of those who happen to be Hindus and unconsciously does even undue favour to them His Excellency would be graciously pleased to put an end to the pranks of this University

(c) The following is reproduced from the issue of the Musalman dated the 16th March 1917 —

Calcutta University scandal

In our previous issues we have shown how the Calcutta University showed unduc favour to a Hundu candidate and did injustice to two Mu, alman candidates who sat for the B A examination in 1916 Here is a third case of gross injustice to a Mu lim candidate One Shaikh Azizur Rahaman Roll Cau No 31 of Gauhati Cotton College got 109 marks in English 40 in Bengali 111 in history and 99 in economic and thus 3.9 It is to be remembered that the Hindu candidate to whom undue favour was shown at first got 91 marks only in English He was given 9 grace marks and still his aggregate fell short by 1 In spite of that he was declared to have passed the examin ation six months after the results had been out But this Muslim candidate got in economies only 1 mark less than the pass marks. If he was given 1 mark only in economics his aggregate too would not have fallen short by 1 But this I mark was denied We do not say that this Muslim candidate as well as the two others whose cases we noticed before had any right to get grace marks and to have come out successful in the examination but what we say is that when the Hindu candidate in question who lamentably failed in English could be declared to have passed the examination why the Musalman candidates who e cases were immensely better and who had much superior claims were so shabbily treated Some of our Hindu contemporaries would object to these cases being called Hindu Muslim ones and so we refrain from so doing But is it not deplorable that the claims of candidates who happen to be Muslims should be so deliberately overlooked? Is there anybody who can call the University to account and put an end to such scandals ?

APPENDIX III

Crievances of Muhammadan tudents

To the Edstor of the Musalman

Sir —I have pointed out before that the Arabic and Persian teaching staff in colleges is not competent. However something is better thin nothing. For there are colleges in which there is no provision for the teaching of Arabic and Persian. The Berhampur College is famous for its good teaching staff. But alas! Muhammadan students suffering is the same here as elsewhere. Perhaps the college authority will try to hush these sorry facts by saying. Where are students for whom to make provision? I must say there are hundreds of students who are compelled to take up other subjects as a second language owing to the various obstacles in the way of taking Arabic or Persian.

AHMED, TASLIMUDDIN, Khan Bahadur, contd -AHMED, Maulyi TASSADDUQ.

Under the existing systems considerable number of marks is allotted to translating into English of unseen Arabic and Persian passages. As for example, 50 marks are allotted in the BA examination. But how can the boys be expected to do this unless they read some books besides text-books? And students are ever ready to read such books But who will supply them with those desired books? The University?—Never, for to hope so is to hope against hope. Year after year it is notified in the University Calendar that an Arabic grammar would be published by the University shortly We do not know why the University was kind enough to notify this for years have passed and yet the invisible grammar has not been visible! However, let us think that perhaps the war is its cause and thus console ourselves. Outsiders may say that plenty of Arabic and Persian books may be had at cheap prices Yes, they may be had, but considering the pressure of study in college life no student can afford to spend his valuable time in reading his clumsily printed books in confusing types Confusing I say because there have confused our 'Tolba' class for many years Now let some competent men of our community edit these books which will bring money and which will do a great service to the student community

Now one vital question relating to the present academical year. All know that Arabic has been omitted from the matriculation text-books, i.e., up to the matriculation examination boys taking up Persian are no longer required to read Arabic along with it. But, as soon as they pass the matriculation examination and enter college, they have to jump like monkeys and reach the top of the tree of 'Arabic Knowledge' for they have to begin at once the celebrated Eastern romance, namely, Arabian Nights, and that in Arabic type without having vowel points (Zer Zabar). We do not know how these boys can be turned into monkeys. Let the University authorities answer the question

Lastly, owing to the late beginning of the I A session this year, the University has kindly omitted some text-books. The other day we have seen a notice of the University which declares some portion of the Sanskrit text-book omitted. But as yet no notice is issued omitting any portion of Persian or Arabic text-books. Perhaps there was no Muhammadan member in the meeting of the Senate to raise any such question. Be as it may, but our concern is to know whether the University is going to do anything to this effect.

AHMED, Maulvi TASSADDUQ.

- (a) In the government of the University the Muhammadans have very little voice Whether it be in the Senate, Syndicate, the different faculties or boards of studies, Muhammadans are not represented commensurate with their importance as a community. Even in the appointment of examiners and paper-setters Muhammadans have never got their due share. It is the fond hope of every educated Muhammadan that, now that the Commission is enquiring into all that pertains to the University, this sad neglect about Muhammadan interests in the government of the University will be remedied ere long
- (b) With regard to the courses of study I have already suggested the inclusion of a study of the history and civilisation of Islam
- (c) Under residential arrangements I would suggest that all colleges, Government, aided or unaided, should have adequate hostel accommodation for Muhammadan boys. For post-graduate students the University should build a hostel like the Hardinge Hostel

It is the duty of the University to see that in all colleges where there are Muhammadan students sufficient provision is made for the teaching of Arabic, Persian, and Urdu

Lastly, I would like to refer to the difficulties which Muhammadan boys encounter in the matter of admission to colleges. The growing demand of the community in this matter has not been fully met by the colleges of Bengal, and especially those in Calcutta. The necessity for a Muhammadan college in Calcutta has now been fully demonstrated.

Amsanui Lan Khan Bahadur Maulvi

Ansanutt in, Khan Bahadur Maulvi

(a) The administration of the Calcutta University is entrusted to the Senate a legislative assembly of a fairly large size and the Syndicate a smaller executive body Besides these two bodies in which the government of the University is mainly vested there are faculties and boards of studies and necounts subordinate to them

The following is a comparative statement of the members of different creeds com posing the Senate the Syndicate and the subordinate boards -

Constitution of the Senate

Members	Latobewus	Ilindus	Musl ms	Others	TOTAL	
(1) Honorary fellows nominated by the Vice	- 1	l s	7	3	23	
(3) P officio I llows (4) Y minated fellow (5) Litested fellows	8 40 3	1 14	1 7	10 3	10 79 0	
TOTAL	53	61	1	16	14	
		3	lusl ms	10 per cen	it.	
_ Constitution	on of the Sy	ndicate.				
(1) F -efficio members () Liceted members	1	4		6	15	
TOTAL	6	7		5	17	
	,	:	Muslima	O per cen	t.	
Constitution	of different	faculties				
F culties	Europeans	Hadus	Muslims	Others	TOTAL	
(1) Arts () Science (3) Law (4) Medicine (6) Laminoeria	30 7 4 8 7	14 1 6 1	4	9 4 3	68 -5 3 16 8	
TOTAL	56	56	10	18	140	
	ı.	•	Muslims	7 per ce	l nt.	
Constitutio	n of boards	of studies				
Bo rds.	E peans	Hindus	Mu lims	Othe a	TOTAL	
(1) English () 8 nskrit (3) Arabic a d Persi n (4) History	7	2 9 1 5 4	1 6	3	1 1	
(5) Philosophy (6) Mathematics	1	4	1	1 2 1 2	11 10 9	
(7) Geography (8) Teaching (9) Law (10) Medicine	4 1 2 3 1 5	6 4 10 5	1	3	10 10 1 12	
TOTAL	7	53	0	16	10	
			Mualims	8 per cer	ı.	

AHSANULLAH, Khan Bahadur Maulvi-contd

Aglance at the figures will show how poorly the Muslims are represented on the governing bodies of the Caloutta University Muhammadan elements should be sufficiently increased in order that questions of principle may be decided in due regard to the needs and sentiments of the Muslim community The Government of India have commented on the small part that has been assigned to Muslims and have indicated a desire that Muslims should have a much larger voice in the administration of a university less special arrangements are made for greater representation of Muslims it is idle to expeet any appreciable improvement in their educational prospects The balance between Hindus and Muhammadans cannot be adjusted by nomination masmuch as such nomination cannot, in justice, be demanded purely on a sectarian basis. In the governing bodies of the University provision should be made for special representation of Muslims in the proportion in which they are represented on the Provincial Legislative councils by a separate Muhammadan electorate formed on a broad franchise. Such an electorate may be composed of .-

(1) The Muhammadan graduates of the Indian and European universities

(ii) The Muhammadan members of the Provincial and Imperial Services (Educational, Executive, Judicial, Medical, &c)

(111) Muhammadan barristers

(1v) Muhammadan sub-registrars

(v) Muhammadan professors and lecturers

- (vi) Muhammadan head masters of high schools
- (VII) Muhammadan deputy inspectors of schools

(VIII) Muhammadan scholars of high oriental distinction

The creation of such an electorate will be fully in accordance with the principles regulating the constitution of other self-governing institutions. Considering the importance of the Muslim community I would suggest that at least a third of the members should be Muhammadans. Such a constitution will give the Muslims, who form 52 per cent. of the total population of Bengal, a reasonable share in the government of the Calcutta University.

- If the educational advancement of the Muhammadan community is to be assured they should be duly represented on the various governing bodies of the University To keep out one important section from participation in higher education will be a suicidal policy. It is a paramount duty of Government to range the various division of the vast population in one advancing line of even progress
- (b) The interests of the Muhammadan community can but receive scanty consideration under the existing arrangement. Among the faculties science, medicine, and engineering go altogether unrepresented. Similar is the case with the boards of studies that represent English, Sanskrit, philosophy, mathematics geography, teaching, and medicine.

Bengal, which is treated as a compulsory subject, has no board of its own. All questions connected with Bengali are decided by the Sanskritic board, which is represented by 11 Hindus and only 1 Muslim. This poverty of representation accounts for the numerous complaints to which reference has been made from time to time at the annual sessions of the Muhammadan Educational Conference. Books that are prescribed for the university examinations are found to contain stories and passages hurtful and repugnant to Muhammadan sentiments. There have been occasions when the educational authorities had to intervene and suggested the exclusion of certain texts from the prescribed courses. If the University has to educate all the sections of the community it ought to take into consideration the interests of at least such of them who play not altogether an insignificant part in the growth of scholastic life. It is high time that each of the faculties and boards should be reconstituted with due regard to the needs of the various communities from which students are drawn

To aid in the promotion of oriental culture among the Muslims the creation of a separate Board of Islamic Studies appears to be indispensable. There is a strong feeling among the Muslims to modernise the madiassah courses and to combine with instruction in

AHSANULLAH Khan Bahadur Maulvi—contd —Aixer Sir P S Sivaswamy—Ali The
Hon ble Mr Altaf

Islamic studies a thorough grounding in the English language Such a course will more fully equip the Muslim for the battle of life and will go a long way to popularise higher education among the bigoted section who look askance at anything and everything which is unconnected with the tenets of Islam This board will arrange for the conduct of the senior and purior madrassah examinations prescribe courses of study for all clusses of madrassahs and take up in addition the work that is now entrusted to the Arabic and Persian Boards of Studies This board will also arrange for religious instruction and observances in connection with such institutions as can provide for them without offending the religious sentiments of the people of other creeds

Books which contain words conveying ideas and sentiments peculiar to Muslims or such words as have not an exact equivalent in current Bengali will greatly appeal to Muslimandan students. Bengali literature is at present permeated mainly by Hindu ideas and does not interest Muslimandan boys. The Board of Islamic Studies will recommend books of a Muslimandan character as an alternative to other Bengali books more suited to Hindu tastes. Bengali is the vernacular of the bulk of Muslimandan students and it is only meet and proper that in presenting text books the needs on such students should be more fully consulted.

(c) It is admitted on all hands that students not living with parents or near relations should be called upon to reside in the school or college. Messes and unattached hostels are often hotbeds of evil. They are ill controlled and ill man ged. Any laxity in the matter of residence defeats the very object of the University as it is mainly in residential schools and colleges that the full benefits of the scholastic life can be derived. The duties of teachers and students should extend to all aspects of the life of the student. At present there is lack of all that makes for a corporate life. The teachers should be required to come in more intimate relationship with the students. Hindia and Mulnimadan boarders should as fur as possible be accommodated in the same place separate arrangements being made for cooking and other purposes. Combined hostels will be well comed both from the scholastic and the economic point of view. They will greatly facilitate the growth of an intimate brotherhood among the students of different creeds and will permit of organised tutorial system. At present there is a large number of multitutions which are without any. Muhammadan hostels attached to them.

The governing bodies of schools and colleges in which the management of the hostel is vested should be reconstituted in due regard to the interests of the different communities. Few hostels have managing committees and fewer still have governing bodies of a representative character.

AIYER SIT P S SIVASWAMY

- (a) and (b) No such arrangements are necessary either in regard to the government of the University and the course of study or residential arrangements
- (c) All that is necessary is that in making residential arrangements caste scriples must be respected in the matter of messing

ALT The Hon'ble Mr ALTAF

(a) (b) and (c) None the University should make no distinction for any particular community especially in view of the fact that the Dacca University scheme gives considerable advantages to the Muhammadan community ALI, SAIYAD MUHSIN—ALI, NAWAB NASIRUL MAMALIK, MIRZA SHUJAAT, Khan Bahadur—ALLLIN, Dr. H. N.—ALUM, Sahebradah MAHOMED SULTAN.

ALI, SAIYAD MUHSIN.

(a) Adequate representation of each community on the governing bodies of the University

(b) Introduction of subjects interesting to each community

(c) Providing of facilities for the observance of religious rites and for elementary religious education.

ATI, NAWAB NASIRUL MAMALEK, MIRZA SHUJAAT, Khan Bahadur.

(a) and (b) There should be adequate and proportionate representation in the governing bodies of the University of the important communities in Bengal, as well as on the bodies which settle courses of studies and look after the needs of the student community Muhammadans should be represented on these bodies according to their numerical strength in the population.

ALLEN, Dr. H. N.

- (a) As far as Bombay is concerned the University is, and should be, perfectly non-sectarian
- (b) In the hostels separate dining-rooms have to be provided for different castes.

ALUM, Sahebzadah MAHOMED SULTAN.

(a) It is a well-known fact that the Musalmans are very much neglected, and especially is this the case in Bengal By far the majority on the Senate is The Hindus are also examiners, with very few exceptions, so, naturally, the interests of Musalmans suffer I would submit to the members of the University Commission and to Government that something now ought to be done for Musalmans who are numerically more than Hindus. Now, as they have awakened, the path of their progress ought to be made smooth so that they may not be obstructed on account of the want of authorities or persons to remove any obstacles that may be in their path of progress. I would suggest, therefore, that one-third of the total number on the Senates should be Musalmans, one-third Hindus, and one-third Europeans Out of a total number of 100 on the Senates fifteen members are to be elected by the graduates, of which I would suggest that five should be elected from Musalmans, five from Hindus, and five in the manner which the Commission thinks advisable officio members I would suggest only the Chancellor, the Vice-Chancellor, the directors of public instruction, and the education member No other officer or person should be ex-officio members

(b) In European schools scripture and catechism are taught so that students may know their God and what is good and bad or moral and immoral. They learn this from their infancy and their minds imbibe such ideas when their hearts are tender and impressionable. Unfortunately, however, nothing is being done in schools where Indian boys are taught. I will take the case of Musalmans. It is very essential that their minds, as well as the minds of Hindus, too, should be impressed with such education and, therefore, religious text-books should be introduced in schools and colleges. Besides, in the history of the Muhammadans the history of their great men should be introduced.

ALUM Sahebzadah Mahomed Sultan—conid—Archbold W A J—Aziz Maulyi Abdul—Barhsh Khan Sahib Maulyi Kadir

A great many things and even Grecian and Roman history which are full of Hindu mythology are taught in Bengal and are of no interest to the Musalmans

- If there be a sufficient number of Muhammadans on the Senate and Syndicate they will naturally see what is necessary for Muhamm dan students. At present the members are so selected that they form too small a minority and their voices ar not heard. To say nothing about election Musalmans are never elected and no notice is taken of them. The election of the Syndicate should be so arranged that Musalmans will be selected by Musalman Senators. Hindus by Hindus and so on There ought to be a sufficient number of Musalman representatives on the boards of studies and other governing and advisory bodies of the University.
- (c) Wherever there are colleges hostels and private ledgings should be erected for the separate residence of Muhammadan students and when the number is small a sufficient portion of the hostel or private ledgings should be set apart for Musalmans. At present many Musalman students are refused admission to colleges as well as to hostels for want of accommodation and therefore sufficient seats for Musalmans should be set apart in colleges as well as in hostels.

ARCHBOLD, W A J

There is great danger of weakening communities by giving them privileges altoge ther apart from questions of the justice or otherwise of such a course of action. But we must not let doctrinaire politics take us outside the limits of common sense. I do not believe in sectarian universities myself but I see no objection to Hindu or Muhammadan colleges, though I do not advocate them and I see the absolute neces.ity of arranging hostel life in India on a sectarian basis

A717 Maulyi ABDUL

This is a crying need

- (a) The number of the members should be at least in proportion to the population of the different races and communities in the land both on the Syndicate and the Senate
- (b) For Musalmans Arabic Persian Urdu history and those books which deal with faith manners and customs Books on Muhammadan philosophy philology history and science should be included in the course of studies.
- (c) These arrangements should be left to Musalmans Hindus and Christians for their own pupils The arrangements should be made by a committee of students under the guidance of their professors and teachers

BAKHSH Khan Sahib Maulvi Kadir

In Bengal the needs and interests of the Muhammadan community which constitutes the major portion of the population of the province but is jet backward in point of education should be specially considered a follows —

- (a) In the government of the University regarding the Senate the Syndicate the
 text book committee and other executive committees at least \(\frac{1}{2}\text{rd}\) of the
 members should be Muhammadans
 (b) In its courses of study to such an extent as would make subjects of Muhammadan
- interest play an adequate part in them

 (c) In its residential and other arrangements to the extent of the growing needs and requirements of the Muhammadan community from time to time

Banerjea, J. R.—Banerjea, Dr. Pramathanath—Banerjee, Gauranganath—Banerjee, Sir Gooroo Dass—Banerjee, Jaygopal

BANERJEA, J. R

(a) As far as possible, in the government of the University, the needs and interests of particular communities should be considered. This would require the reconstitution of the Syndicate. Provision ought to be made for sufficient representation of teachers (European and Indian), and the representation of the Hindu, the Muhammadan, the Brahmo, and the Indian Christian communities. The Director of Public Instruction, Bengal, should always be on the Syndicate as representing Government and as being conversant with the needs and interests of the different communities.

(b) In its courses of study the needs of different communities have been already considered. Thus, Hebrew has been recognised as a language which a student

may take up. This is in the interest of the Jews

(c) There ought to be separate hostels for Hindus and Muhammadans and for other communities if it is found that their members cannot live with Hindus or Muhammadans. As regards other airangements to promote espirit de corps no separate provision should be made

BANERJEA, Dr. PRAMATHANATH.

(a) I am opposed to the principle of separate representation in the government of the University

(b) While the courses of study should, in the main, be the same for all, they may, in respect of some subjects, be adjusted to the needs of particular communities

(c) Separate residential arrangements may be made for different communities, if and when necessary

Banerjee, Gauranganath.

(a) In the government of the University the needs and interests of particular communities should not be specially considered, otherwise, disastrous results would speedily ensue

(b) In the particular courses of study, however, the interests of the particular com-

munities may be adequately considered and safeguarded.

(c) I strongly advise, for the sake of harmonious relations, that there ought to be separate residential and messing arrangements for different communities.

BANERJEE, SIR GOOROO DASS.

Excepting matters relating to denominational religious instruction and residential arrangements no other matters occur to me in which the needs and interests of particular communities require to be specially considered. Within the sacred precincts of the temple of learning all votaries should receive equal treatment and none should claim any special favour

S BANERJEE, JAYGOPAL

(a) Muhammadans, Indian Christians, Parsees, and Marwaris, representing minorities, should be given a voice in the government of the University by means of ade quate representation.

Banerjee Jaygopal—conid.—Banerjee Rai Kumudini Kanta Bahadui—Banerjee Muraly Dhar—Banerjee Sasi Sebhar

(b) It is not desirable to allow the courses of study to be differentiated except in regard to theology which should include all schools of thought but nover be sectarian ised and culture history and the history of the civilisation of different races and community.

(c) Re idential arrangements cannot be allowed to be divided into water tight compartments tending towards disruption of a common corporate university life. On the contrary the students as such should be encouraged to fet intensity and real: e deeply that they have a common ideal and must live a communal life as the future citizens of one and the same Empire and useful members of one nation all minor differences notwithstanding. Scatarian projudices are daily dying out under the lib rahsing influence of a catholic western culture and the University should be the last body to lend however indirectly its belong hand towards the perpetuation of what is so prejudical to a fuller life.

BANFRJEE Rai KUMUDINI KANTA, Bahadur

(a) and (b) \others special need be done regarding the government of the University and courses of study

(c) Residential arrangements for Muhammadan and backward Hindu classes should be provided

BANERJEE M N

The less we hear of communal interests in the University the better. The University is the only place where all races creeds, and nationalities meet on common ground I do not think separate universities for Hindus and Muhammadans are movements in the right direction. Separate chairs for Vrabine and Sunskrit and for Hindu and Muhammadan philosophy or religion would have met the requirements. The needs and interests of particular communities should only be specially considered in the residential arrangements.

BANERJEE MURALY DHAR

The needs and interests of the Hindu and Muhammadan communities should be specially considered —

(a) By having representatives of each community on the Senate
(b) By the creation of degrees in Brahmanic and Islamic studies

(c) By providing separate hostels for Hindu and Muhammadan students and also s parate religious instruction if desired by the guardians

BANERJEE SASI SEKHAR

(a) The University being the centre of learning should be free from party considerations. There should not be any party government or communal representation in the University but on its government only the best and capable men should be callsted without any reference to his nationality so long as they will be able to serve the best interests of Government of colleges and of learning

(b) The claims of the different classical and vernacular languages have been recognised by the Calcut.a University and so is a sa the former is concerned provision for the highest training also exists. A university which does not represent a particular class should not aim at more than what the Calcutta University has done in this

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BANFRIEL, SASI SERHAR-contd -BANFRIEP. UTLADRA NATH-BANPRIE The Hon'ble Justice Sir Pranada Charan-Bandaloi N C-Basu, P

respect. To me it appears that in prescribing courses of study a non-communal

university should follow the line of the Calcutta University

(c) In the residential and other arrangements the needs and interests of particular communities chould be considered. Precouragement may be given to the backward classes by making special grants for scholarships and special arrange ments for hostels and messes

BANTRICE, UPENDRA NATH.

Especial attention to be paid to the study of subjects connected with England, India, Japan, Australia, the United States, and similar other advanced and important countries of the world and the examiners should do their best to select questions from subjects having especial relation to these countries

BANERJI, The Hon'ble Justice Sir PRAMADA CHARAN.

I would not make any communal difference in university matters except as to residence in separate hostels for each community

BARDALOI, N. C.

- (a) The needs and interests of particular communities should be specially considered regarding the control and management of the University There should be enough non official members representing different communities and people For example, there should have been now enough non official representatives from Assam to safeguard her interests on the Senate as well as on the Syndicate The Muhammadan community is also very poorly represented there. This state of things should never occur in the University. It brings on a distrust in the minds of the people so neglected, which is really prejudicial to the best interests of the country
- (b) No (c) Yes

Basu, P

As a general principle I consider special representation of any community as highly mischievous In university matters this is more so But as the needs of different communities differ much with regard to certain aspects of university life to that extent specially competent persons for that purpose should be asked to give advice

(a) In the government of the University there can scarcely arise any question which requires special knowledge of any community or which affects the needs and interests of any one more than those of any other. The University deals with matters which are common to all young men who are students thereof capacity, efficiency, and method of work are tested and supervised by the University In purely administrative matters also efficiency, justice, etc., guide the university authorities. And this should be so rather than the sectional interest of any community in the pursuit of imaginary needs peculiar to itself in matters pertaining to the government of the University

(b) Similarly, courses of study should always be determined by the needs of the students of a particular age who have attained a particular training by passing some examination or other test of the University The University does not attempt, nor BASU P—contd—Basu SATYENDRA NATH—Bengal Landholders Association Calcutta
—Bethune College Calcutta—Bhaduri Jyotibhushan Dey B B and Dutta
Bidhu Buissan

has ever been alleged to attempt to put in religious itistru tion or anything else which may prejudicially affect any community more than the general body of students In such cases to bring in special consideration of the peculiar needs and interests of any community would mean either an attempt to lower the stand and of the course of study for students belonging to that community, or a deliberate fostering of struggles between communities by creating special frighties for putting forth objections where none are put forth under the existing system. The absurdity of the system may be realised by imagining such considerations in favour of the low class labour population of London in that university where perhaps they will attempt to bring in cockney English as part of the syllabus instead of the chasts hierature that forms a part now.

(c) In residential and other arrangements affecting the souril or domestic matters of the student it can be allowed with far greater reason on its behalf that such con siderations should be brought in I in such matters it seems that special bodies con esting of members of each community, should be formed each in charge of students belonging to the same community. They will organise and do the supervision work whereas co ordination of rules etc. may be entrusted to a body superior to them all in which each will be represented along with other representatives of the University. If this system be introduced the students would experience little change from the homes from where they come to centres of education where they are, now compelled more or less to shift for themselves in an allen surrounding.

BASIJ SATVENDRA NATH

- (a) The government of the University should not be placed on a sectarian basis
- (b) For the interests of particular communities special subjects of study may however be prescribed
- (c) Special residential arrangements may be allowed

Bengal Landholders Association, Calcutta

(b) and (c) The association is decidedly against the introduction of the communal question in matters of university government and university education. No doubt in primary and partly even in secondary education the needs and requirements of classes and communities may have to be taken into special consideration but the University must be a broad and open republic where students will meet on one common ground of equality as inquirers after truth and where government will have to be directed not with reference to this community or that but only with one object in view—izz the promotion of the best interests of learning.

Bethune College Calcutta

- Roy D N (a) There should be no representation of different communities (b) and (c) The needs and interests of particular communities
- should be specially considered

BHADURI JYOTIBHUSHAN, DEY B B and DUTTA, BIDHU BHUSAN

(a) The aim of the University is Advancement of Learning Ail sectarian differences should be merged as far as possible in the common object of fostering

BRADURI, JAOTIBHUSHAN, DIA, B. B., and Dutta, Bidhu Bhushan-contd -- Bhandapkap. D. R.—BHANDABRAP, SIT R. G.—BHATTACHARYAA, HAPIDAS BHATTACHAPYYA. Mahamahopadhyaya Kalirraganna

the growth of "a corporate university life". The leaven of English education is fusing the diverse Indian race i into a homogeneous whole. In order to attain this ideal in the near future our petty difference i should not be secontasted

(b) For students following different religions and speaking different languages the University allows option as regards tran lation, and, the second language

safeguard is quite sufficient

(c) Religious neutrality is the accepted policy of Government. Hence, students, if they so desire, may have separate bourding arrangements. But teachers being men of culture max, and should, rise superior to prejudice and, hence ought to live near each other, if the ideal of a residential university is attainable.

BHANDARKAP, D. R.

(a) and (b) The needs, and interests of particular community, should not be allowed to weigh with us

(c) Separate messing arrangements should be made only where they are required

BHANDARKAP, Su R G

(a) and (b) I do not think that the centrifugal force, which are so powerful in Hirdu society, notwithstanding our contact with western civilisation for nearly two hundred years, should be further strengthened by the University and, therefore, the needs and interests of particular communities should not be taken into consideration in the government of the University and its courses of study should be arranged to meet the needs and interests of Indians, and Indians only

(c) I have already stated in my answer to question 19 that the members of different communities should be allowed to have their own independent messes community insists on having separate blocks of dormitories for its students it

should get these constructed at its own expense

BHATIACHARYYA, HARIDAS.

- (a) The following communities ought to be represented by a system of election
 - (1) The mercantile community—European and Indian

(11) The landowning community

- (m) The mill-owners (iv) The Muhammadans
- (v) The teachers

The system of election may be the same as that adopted by the Provincial Legislative The post-graduate councils in arts and science ought to have two representatives each The Calcutta Corporation should also be represented

(b) The courses of study should be uniform for all, except for women There should

be no system of communal education

(c) But separate residential arrangements may be made for Muhammadans, well-todo classes, and women, and tutorial assistance of the nature indicated in reply to question 19 may be given

BHATTACHARYYA, Mahamahopadhyaya KALIPRASANNA

No special consideration should be made for the interests of a particular community (c) Of course, separate hostels should be established for Muhammadans.

Browal Govinda Chandra—Biswas Saratlal—Borocah Jaanadadhileam—Bose Rai Chumlal Bahadur—Bose G C—Bose Miss Mrinalini

BHOWAL GOVINDA CHANDPA

- (a) Needs and interests of particular communities should not be considered
- (b) They should not be considered
- (c) They may be considered

BISWAS SARATLAL

- (a) The government of the University as well as its teaching departments should be composed as far as possible of Indians and preference should always be given to the people of Bengal.
- (b) No special consideration should be paid to any particular community but the courses of study should not contain anything objectionable to any sect
- (c) As regards arrangements for the boarding and lodging of students such interests (eg customs) should be observed as far as practicable

BOROGAH JNANADABHIRAM

- (a) There should be an adequate number of each community proportionate to its educated members
- (b) In the courses of study religion should not be a bar to one s taking up any subject he likes For instance a Muhammadan ought to be able to aspire to getting a title of Pandit on Hindu Theology and a Hindu may be given a title if he is competent enough in accordance with Muhammadan usages have written books on Muhammadan law
- (c) In residential arrangements caste and religion and interests of communities will have to be considered. In a hostel for instance there should be urrangements for Christians Muhammadans Hindus the full tribes etc. in the same way to live according to their own views of life. This is necessary in India—but a member of the hill tribes for instance should not be refused admission simply because there is no accommodation according to his ways and modes of life. Accom modation should be ready in each case.

Bose, Rai Chunilal, Bahadur

In view of the fact that the Indian student community is of great diversity in respect of creeds and castes it is necessary to a certain extent that the needs and interests of particular communities should be specially considered particularly in regard to their residential arrangements

Bose G C

The needs and interests of particular communities are being taken into special consideration.

Bose Miss Mrinalini

All communities should be treated alike.

CHARI, Rai Sahib NRITIA GOPAL-CHARRAVARTI, BRATALAL-CHATTIRJII, The Hon'ble Mr A O-Chatti Rill, Rui Bahadur Sarat Chandra-Chatti Rill, Satis Chandra -CHAUDHURI, The Hon'ble Justice Sir Asutosh

CHAKI, Rai Sahib NRITYA GOPAL.

(a) There should be separate electorates for Muhammadans and for Pandits from recognised tols to elect members of the Senate

(b) For Muhammadans Urdu or Persian should be one of the compulsory subjects

in secondary schools

Special facilities should be given to students who prosecute their studies only in There should be regular examination in those subjects. oriental languages University degrees should be conferred on them.

(c) For depressed classes, or for those belonging to the lower classes in Hindu society,

separate arrangements ought to be made for their residence

CHARRAVARTI, BRAJALAL

(a) The University ought to take up general questions only, and ought not to enter

into any particular matter of any community (b) and (c) Special courses of study and residential arrangements should be left to be provided by the denominational colleges without any interference on the part of the University

CHATTERJEE, The Hon'ble Mr A C

(a) None

(b) None

(c) Yes, so far as absolutely necessary

CHATTERJEE, Rai Bahadur Sarat Chandra.

(a) None

(b) None

(c) Yes, special arrangements according to local conditions may be made

CHATTERJEE, SATIS CHANDRA

The needs and interests of particular communities should be considered not so much in the courses of study, as in the government of the University and in its residential Representatives from all the great communities of the province should act as constituent members of the Senate, and there should be different residential arrange ments for the members of such communities as differ widely from one another in respect of the mode of their practical life

CHAUDHURI, The Hon'ble Justice Sir Asutosh

There is a strong body of opinion against sectional educational institutions, but avour the idea. There is no harm in founding institutions to meet the special I tavour the idea requirements of particular classes, with separate residential or hostel arrangements, but I think separate colleges should meet such wants. I am not in favour of calling such colleges universities. They should be included in the republic of learning I have mentioned

CHAUDRURI BRUBAN MOHAN—CRAUDHURI The Hon ble Babu KISHORI MOHAN—CRAUDHURY The Hon ble Babu BROJENDRA KISHORE ROY—CHAUDHURY The Hon ble Namab System Nawabalay Khan Bahadur

CHAUDHURI BHUBAN MOHAN

(a) All communities should be associated with the government of the University

(b) The courses of study should be suited to all communities

(c) The cases of all communities should be taken into consideration in residential and other arrangements

CHAUDHURI The Hon ble Babu Kishori Mohan

(b) As regards courses of study there appears to b no necessity for any differential treatment except in the study of religion Separate chairs may be created for this purpose to such an extent as may be found necessary

(c) The interests of particular communities should be looked after by the University

in its residential arrangements by the provision of separate residences

CHAUDHURY The Hon ble Babu BROJENDRA KISHORE ROY

(a) With the transfer of the government of the University and of the boarding houses and hostels practically to the people the University ought to be in a position to en courage the denominational religious education for the stud nts of the Hindu Muhammadan and other communities in separate classes and to encourage if not to enforce in their boarding, houses and homes religious practices and observance of the traditional scruples of the communities in respect of food and clothing and social manners and modes of living etc.

(b) Systematic study of the Hindu scriptures—except the Vedas Hindu mythology—the Puranas and Ithiassa and of Hindu philosophy and Dharmasastras by Hindu students ought to be encouraged in the higher studies and the same ad

vantages ought to be given to Muhammadan students also

The study of the Vedas ought to be entirely excluded for various reasons from the course of study in our colleges except where possible in case of Brahmin boys in separate classes and under conditions favourable for the study thereof according to orthodox methods

(c) Hindu and Muhammadan students ought to be placed in separate hostels built in entirely separate compounds with entirely separate arrangements regarding

religious education

CHAUDHURY, The Hon'ble Nawab Syed Nawabaly Khan Bahadur

In answer to this question I would specially draw attention to the needs and interests of the Muslim community which for reasons into which I need not go is relegated to the background in the Calcutta University I would merely offer a few suggestions with a view to securing for them their proper share in the organis atton of the University

(a) Senate — Either through election or through election and nomination two fifths of the Senate should be composed of Europeans most of which should be from amongst those engaged in the teaching profession the remaining number of seats to be divided equally between Hindus and Muhammadans the principle underlying the arrangement being that the European element would keep the balance between the respective interests of the two communities due regard being paid to the academic haracter of the University I make the suggestion especially in view of the continued hardship to which the community has been subjected by those who have been guiding the destiny of the Calcutta University

CHAUDHURY, The Hon'ble Nawab Sxid NAWABALY, Khan Bahadur-contd

- Syndicate The seats on the Syndicate should be divided in the same proportion between the three communities, as in the Senate, the three sections being partly nominated and partly elected by the members of the respective communities in the Senate, the same proportion to be maintained in regard to the board of accounts, library, general committee, transfer committee, and the students' residence committee. I may here add that, as circumstances stand, I am not in favour of an entirely elective principle to be applied to the formation of the Senate and Syndicate, for, as it sometimes happens, men experienced in the art of canvassing are returned in preference to men of real worth, though I cannot pass without also observing that the privilege of nomination, too, has not always been exercised in the proper way
- The office of the Vice-Chancellor should be filled by Europeans, Hindus, and Muhammadans, in iotation, likewise the office of the Comptroller
- One-half of the ministerial and higher appointments should be reserved for Muhammadans
- (b) Bengali—The suggestions which I have made in answer to question 12 in regard to this subject should be followed. Also the following which I transcribe from my note submitted to the Commission on the 13th November, 1917.—
 - (1) There should be a separate board for Bengali literature, composed of an equal number of Hindus and Muhammadans, for selecting suitable Bengali text-books for all the University examinations
 - books for all the University examinations
 (ii) Books in Bengali, suited to Muslim tastes, should be prescribed as alternative text-books
- (iii) When a question bearing on mythology is set in an examination paper there should be an alternative question of a general character
- The standard of difficulty for the Arabic and Persian courses should be the same as that for Sanskrit To show how the Arabic and Persian courses compare at present adversely with the Sanskrit course I shall, exempli gratia, take the texts prescribed for the Matriculation of 1917-18
- The Arabic course includes selections from the Koran, the Arabian Nights, and the History of Tibry, and the Persian from the works of Sadi, Nasir Khosrao, Foruddin Attar, Shaik Ali Hazin, and Amir Khosrao, whereas the course in Sanskrit includes selections from Panchatantram Hitopadesa, Punacuthanam, and Dhritarashtrabilapa. Those versed in these languages hold that, from the view of points of diction, style, and subject matter, the Arabic and Persian selections are decidedly of a more advanced type than are those in Sanskrit, and require in the students a developed critical faculty to be understood and fully appreciated by them. You have, in addition to this difference in quality, to take into consideration the difference in the quantity of matter the students have to study. There are in round numbers about 13,000 words in the Arabic course, 22,000 in the Persian and 10,000 in the Sanskrit course. This apait, it is to be berne in mind that Arabic and Persian are foreign languages to the Muhammadan student in Bengal. His mother-tongue is Bengali and, since in this language you have a large number of words derived from Sanskrit, the study of Sanskrit becomes much easier for him than that of Arabic or Persian But the Muhammadan student prefers, on religious and other grounds, to take Arabic or Persian in the Matriculation and is, consequently, placed at a great disadvantage as compared with a Hindu student who invariably takes Sanskrit for his second language. He has to spend greater time and energy in understanding his subject than a Hindu student and, as a consequence, is obliged to pay a less amount of attention to his other subjects
- This is one of the chief causes why Muhammadans have fared so badly in secondary and higher education. I would, therefore, strongly urge that the existing defect should, without further delay, be removed and the Muhammadans placed on an equal footing with students of other denominations.
- The course in Persian should not comprise texts in Arabic for the I A and B A
 It may be observed here that in other universities the two subjects are treated

It should be taught

CHAUDHURY The Houble Namab SYPD NAMABALY Khan Bahadur-contd

as separate Till very recently the Persian course in the Matriculation also was defective in this respect but after repeated requests by the Muhammadan Educational Conference this defect was removed without a simultaneous removal of it from the higher courses with the unfortunate result that the students in the I A and B A who have not had to deal with Arabic in the Matriculation have to learn it afresh in the college stage. This unnatural amalgamation of the two subjects weighs heavily on Muhammadan students and ought to be given up at once I may here add that the Syndicate referred han ought to be given up at once I may need suit as the Syndrost reterribe this matter some time back to the board of Arabic and Persian which was then presided over by an experienced orientalist Major Peart who after due consideration of all sides of the question submitted a very strong note to the Syndroste along with the unanimous recommendations of the board but the Syndicate did not think it worth while to take action in the matter

Urdu should be recognised as a second language in all stages also in the middle forms preparatory to the study of I ersian and Arabic in the higher forms of high schools

Texts in Indian history which are huriful to the centiments of the community should be excluded from text-books

Provision should be made for religious and moral instruction to students under the University

Provision should also be made for the teaching of Islamic history both in colleges es well as in the school department

- (c) Every Government institution affiliated to the University should be required to have a Muhammadan hostel attached to it with separate accommodation to enable the Muhammadan students to offer their prayers Every other college where there is a hostel should be asked to set apart a wing of it at least for the use of Muhammalan students with a separate dining hall and a prayer room Every Muhammadan hostel should be placed under a commit tee composed of Muhammadans The superintendent should be a Muslim member of the staff of the institution to which the hostel is attached
- Among other matters which may be discussed under this heading I may suggest that in all Government colleges 30 per cent of the total number of seats should be reserved for Muslim students seeking admission provided however that when these seats are not filled before a particular date every year they may be opened to students of other communities The University should insist on a similar provision being made in other colleges affiliated to the University Lastly I may add that there should be a separate section in the annual report of the University dealing with the progress of Muhammadan education in the different departments of the University
- I may here observe that the recommendations which I have made in answer to this question are some of those which were adopted after an exhaustive con s deration of the problem of Muslim education in Bengal by the committee which was appointed by the Government of Bengal under instructions from which was appointed by the Government of Dengai under instructions from the Government of India in their letter No 585-505 dated Simila the 3rd April 1012 and I may add that so far as Government are concerned most of the recommendations contained therein have been almost given effect to in the Educational Department. But the University to whom the report of the committee was also submitted has not thought fit to give effect to any of the suggestions and recommendations made therein I strongly commend the report of the committee to the earnest and sympathetic consideration of the Comm ssion
- The above suggestions are made with reference to the existing conditions but the principles underlying them should be borne in mind when the University is to be remodelled on different lines

Nove-1 further m m rand m s bmitted by this correspondent o this and allied subjects i. included in volume VII page 06

CHOUDHURY, Rai Yatindra Nath-Crohan, Rev Father F.—Cullis, Dr. C. E — Cunningham, The Hon'ble Mr J. R —Dl., Har Mohun.

Choudhury, Rai Yatindra Nath

I would oppose any communal representation in the governing body of the University and, for the matter of that, in all local bodies. What is wanted is good men, and not men selected in a haphazard way from any community because they belong to it. However, it is desirable that in the oriental side of our University, and in the side which would control Indian history and antiquity, we should have a certain percentage of men from the different communities to enable adequate consideration being given to their respective needs and interests.

CROHAN, Rev Father F

The needs of the Anglo Indian community should be studied, and their higher education more powerfully encouraged. As it is, the university courses do not fit in with their secondary education. The IA and ISc courses overlap with those of the Senior Cambridge, and the new course of study proposed by Cambridge for the last school class will even overlap the syllabus of the BA or the BSc. This is a cause of much disappointment to many

CULLIS, Dr C E

I consider that these questions would be best dealt with by the University itself, so long as provision is made in it for the due representation of all communities

CUNNINGHAM, The Hon'ble Mr J R

- (a) For the purposes of this question I incline to consider the whole community as divided into three main classes
 - (1) The Hindu bhadralog and the clean Sudra castes
 - (11) The Muhammadans
 - (111) Others
- Classes (11) and (111) should, I think, be adequately represented on the government of the University
 - (b) I do not advocate the institution of special courses of study for special communities further than this is done at present, the aim being rather the reconciliation, than the emphasis, of differences
 - (c) In the matter of residential arrangements it is still desirable to provide separate hostels for Muhammadans. So far as the backward Hindu castes are concerned, however, all that is, necessary is to allow for separate messing arrangements—kitchens, dining-rooms, etc. Many of the backward castes, however, are shy of intruding in the general Hindu hostels. As a temporary measure reservations may be made for them in large systems. This may be followed by allowing groups to occupy rooms for three or four students in the general system until diffidence and prejudice pass away and students from the other border of the Hindu system can be placed without disadvantage in a hostel wherever 100m can be found for them. The question is less important in Calcutta than in the mofussil

DE, HAR MOHUN

- (a) and (b) In the University there ought to be no special consideration for any particular community
- (c) Must be modified

DE SATISCHANDRA-DEY BARODA PROSAUD-DEY N N -D SOUZA P G -- DUNN S G

DE SATISCHANDRA

The needs and interests of the depressed or backward classes and poor middle classes should be considered always when there is any proposal for raising fees (tuition and examination) and boarding charges and for concentrating high education only in Cal utto where living is dear

DEV BARODA PROSAUD

Particular communities coming to the front should have -

(a) Proper representation in the government of the University

(b) Their vernaculars and special laws finding places in the courses of study

(c) Separate residential and other necessary arrangements

DEX N N

- (a) In the Senate the needs of the particular communities may be safeguarded by Government nominating some of them. Further the particular communities are bound to come from the different electorates mentioned in answer to question 5
- (b) The languages of these communities ought to find a place in the courses of study (c) Separate residential arrangements have been found to be necessary for particular
- (c) Separate residential arrangements have been found to be necessary for particular communities

D Souza P G

- (a) Communal considerations seem out of place in the government of a university and in the courses of study
- (c) For a long time to come separate kitchens will have to be provided for the different caste

DUNN S G

The needs of particular communities should be met by the establishment of special universities such as the Hindu University at Benares or the prope ed University of Islam at Aligarb these universities should be financed and in every way controlled by the communities which demand their establishment public funds should not be used for them at all

- (a) Apart from these communal or sectarian universities the needs and interests of particular communities should not be specially con_idered in the government or academic organi ation of the universities a university in which such needs and interests are considered is a contradiction in terms
- (b) The courses should be framed solely with a view to securing the best rossible ϵdu cotion
- (c) But in the residential arrangements there is ample opportunity for the communal spirit special communities may and should erect their own hostels and residential colleges provide their own tutors and wardens to look after the intellectual social und religious interests of their members and offer scholarship burs ries etc for their poorer classes

All lecturing teaching and examining apart from special tutorial work done in colleges and hostels will be directly organised by the univer ity staff and from this all communal or sectarian spirit should be strictly excluded sound learning and efficient teaching should be the sole considerations in the appointment to university posts any other aim is entirely outside the range of a university policy.

DUNNICLIFF, HORACE B .- DUTT, REBATI RAMAN-DUTTA, PROMODE CHANIRA

DUNNICLIFF, HORACE B.

I consider that science teaching should be entirely non-sectarian. The best men in a given subject should be appointed or elected to control the affairs of that subject. Appointment to University committees should not be made because the candidate's father rendered good service to Government or because he is of a particular religious persuasion, but because he himself is the best man to express helpful opinions on the matters considered by those committees

I have had experience in two of the most prominent sectarian institutions in the East (the M. A. O. College, Aligath—5½ years and the Khalsa College, Amritsar—3½ years) and I cannot call to mind a Hindu-Muhammadan or Hindu-Muhammadan-Sikh question arising. In fact, I have been struck on many occasions by the extraordinary harmony which prevails when the students work play or have feasts together. They seem in stinctively to avoid offending each other's religious points of view. Other things being equal, I should advocate a Muhammadan staff for Aligarh and a Sikh staff for the Khalsa College but, if a suitable man were not available I should recommend the appointment of a suitable man of any creed to fill the post I have seen Hindu profes sors at Aligarh and non-Sikh professors at Amritsar and am not aware of any prejudice or bias existing on the staff against the appointment of these men whose efficiency was recognised by their colleagues.

DUTT, REBATI RAMAN.

- ation True education needs no colour, a Hindu or a Muhammadan will do as well, Father Lafont, or a Shams-ul-ulama Mahmud, or a Mahamahopadhyaya Rama Chandra, would do as well. He will prescribe the same course of studies for all, and pass all the students at the same standard. Only on special boards, e.g., theology, Sanskrit education, Muhammadan education, let the particular denominations predominate. On the other boards under the University let the best men of the particular branch be brought in, and few of the best men of a particular community may be encouraged to join, with some slight considerations in their favour. But the Senate of the University should always consist of the best brains of the country, the best men of the individual boards.
- (c) Let all the students of any community join the school or college as they like, and it is prejudicial to the healthy development of a boy's mental attitude, fraternity, and imperial citizenship to keep reserved compartments for a particular community to the exclusion of another or to keep reserved schools or colleges for any special community. But, certainly, special hostel arrangements have to be made

DUTTA, PROMODE CHANDRA.

- (a) and (b) None
- (c) Arrangements should be made in every college for the messing of such students as are not allowed by the custom to dine in a general hall. There might be general messes and hostels in every college in which there should be no restriction of easte or religion and where Hindus, Muslims, Jains, Sikhs, Brahmins, and Namasudras might live together. Such hostels should be created only if there be definite demand for them, and not otherwise

GEDDES PATRICE- GHOSH Dr B N —GHOSH BIVAL CHANDRA—CHOSH DEVAPRASAD
—G OSH Rai HARI NATH Bahadur

GLDDES, PATRICK

Here I need not say that as a university senator I should wish to deal with distinctive communities as I do in practice as a town planner viz enquire into their requirements, their ideas their ideals and endeavour to adjust these with those which to my more modern outlook may seem indispensable. But not with the conviction that mine are to predominate with impartial indifference to theirs as sometimes seems to be the attitude of western additionable and this within the present generation especially with its too frequent loss of the cultural sympathies and appreciations so frequent in the past generation and lack of the anthropological under standing and sociological interpretations of the opening one

GHOSH Dr B N

- (a) Certainly every community should be properly represented in the control of the University
- (5) The course ought to be of the same standard in every case
- (c) There ought to be separate residential arrangements for all communitie but in all cases they ought to get the same advantage

GHOSH BIMAL CHANDRA

Now that the principle of communal electorates has been accepted in the country it would be wise to consider the needs and interests of even small communities in the province as fir as practicable. On this principle also the question of more universities acquires a greater importance. A beginning should be made in the way of recognition of interests and needs by the institution of scholarships and residential arrangements for students from particular communities and admitting their repre entation in the Senates as far as practicable. When the vernacular of the community is other than Bengals such vernacular should be recognised [I believe this is already done by the University] And graduates from such communities should be urged and encouraged to carry on independent investigations in matters and subjects of interest to such communities

GHOSH DEVAPRASAD

- (a) There should be no communal representation on the administrative body of the University
 (b) But in view of the fact that there are different communities representing different.
- traditions and cultur.s at present in Bengal in framing the courses of study their special requirements ought to be taken into account
- (c) The same thing is also applicable to residential arrangements i.e. different messes and hostels should be arranged for the different leading communities

GHOSH Rai HARI NATH Bahadur

(c) In matters of residential arrangement separate provision has to be made for Hindusand Muhammadans for the present GHOSH, JNANCHANDRA-GILCHRIST, R N-GOSWAMI, BHAGABAT KUMAP, Sastii-GOSWAMI, Rai Salub Bidhubhusan-Haldar, Dr. Hiralal

GHOSH, JNANCHANDRA.

I don't think communal distinction is desirable —

(a) in the government of the university, or

(b) in its courses of study

(c) Residential and other airangements should be made according to the needs and interests of particular communities

GILCHRIST, R. N.

I have very little to say on this question, but I wish to point out that the desires of communities would be best met by a decentialisation such as I suggest, viz, the concentration on one divisional college. It is impossible to secure the fair representation of sectarian interests in a centralised University like Calcutta On general principles I object to the representation of interests of this kind, as such, in a university The present Government policy regarding Muslims is an example in point. In the Education Department the favouring of sections means the acceptance of lower qualifications than competition in the open market would give. Political reasons, however, may demand such a procedure, and they will demand separate representation A glance at the many memorials on university representation from Muhammadans in Bengal will show how far the demands made are incapable of fulfilment simply because of a lack of qualified men

By local universities, however, fair representation of sectional interests is far more possible The Dacca University will provide for the Eastern Bengal Muhammadans, for example, and Chittagong for Buddhists The development of these universities, too, will show how real the demands for representation are, i.e., the special studies, or courses for separate sections of the community, may, very reasonably, it may be

expected, be endowed by those communities themselves

I have already said (answer to question 14) that Government control is necessary to secure farmess to minorities of this type

GOSWAMI, BHAGABAT KUMAR, Sastri.

(a) and (b) As the education is secular the question of communal interests hardly arises (c) Such interests, however, must be considered in connection with residential and mess arrangements

Goswami, Rai Sahib Bidhubhusan.

(a) In a university intellectual aristocracy should prevail. It should be governed by intelligent and learned men of high abilities to whatsoever community they may belong There should be no consideration for caste and creed, no special consideration or concession for particular communities

(c) But special consideration is necessary for residential and dining arrangements for particular communities, and care should also be taken to prescribe such courses of study as may not be obnoxious to the religious or moral persuasion of any

particular community

HALDAR, Dr HIRATAL

In the government of the university and in its courses of study it would be ridiculous to consider the needs and interests of particular communities, though in its residential and other arrangements this must necessarily be done Educational standards should be fixed on academical grounds alone

Haldar Umes Chandra—Haq Khan Sahib Maulyi Kazi Zahiral—Harley A H — Hazra Joodeddra Nath

HATDAR UMES CHANDRA

The needs and interests of the depressed or backward classes and for poor middle classes should be considered especially when there is any proposal for raising fees

- (a) There should be some members on the governing body of the University special ly nominated from the backward classes if they be sufficiently qualified
- (c) Having regard to caste prejudices students of the depressed or backward communities should be allowed to live in the hostels but separate servants and during rooms should be provided for them

HAQ Khan Sahib Maulvi Kazi Zahiral.

(a) (b) and (c) In all these three points the interests of Hindus and Musalmans should receive equal consideration

HARLEY A H

- a) It is desirable in view of the number of Muhammadans in this province and the increasing proportion of graduates among them that at least one third of the total number of the members of the Senate should be from this section of the community. Of the total number of one hundred senators fifteen should be elected by the registered graduates and of the effiction five should be Muhammadans. For the remaining members of Senate the principle of nominating one third from the Muhammadan one third from the Hundu and one third from the European community should be recognised. There should be no exofficion fellows except the Rector Chancellor Vice Chancellor Member for Education and directors of jublic instruction. Professors should be among the nominated members.
- (b) It is a universal complaint among Mithammadans that religious instruction has not been a recognised part of the curriculum and many orientalists have been of opinion that educational systems in this land should have been based on the religious courses in the evisting institutions. The University cannot give satis faction to the Muthammadan public until it makes sufficient provi ion in its courses of moral and religious text books which will in some measure compensate for the lack of Scripture lesson and Catechism in the school course I consider that this need cannot be met until there is a strong representation of Muthammadans on the Senate the text book committee and the boards of study because the mere acceptance of the principle is not enough it is necessary to have a group of men with definite views empowered as also required by the University to introduce books.
- (c) As far as possible separate hostels for Musalmans and Hindus should be constructed and where this is not feasible owing to the small number of members of either community they should have separate accommodation in the same house with independent messing arrangements Seats should be reserved for Muhammadan atudints in coll ges and hostels according to the population of the division

Hostel accommodation should be provided for Muhammadan M A and law students

HAZRA JOGENDRA NATH

The particular communities whose interests and needs are to be considered are -

- (1) The Muhammadans.
- (ii) The aborigines
- (iii) The depressed classes.

HAZRA, JOGENDRA NATH-contd -HOLLAND, Rev W E. S-Hossain, WAHFD

The Muhammadans and the depressed classes should have their representatives in sufficient numbers on the governing bodies of the University to look after their interests There are up to now no aborigines sufficiently qualified for this purpose

Students from these communities should be encouraged by special scholarships to prosecute their studies in the University, and special arrangements should be made for then residence even if these be expensive

0 HOLLAND, Rev W E S

Students of all castes and religions can reside together in adjacent 100ms All that is needed is separate arrangements for food to the extent indicated in my reply to ques-There is a grievous loss to the liberal influences of university education if the different Indian communities are segregated Few things make more for an intelligent understanding, healthy, and united Indian life than the living together of India's castes and creeds in the same hostel

HOSSAIN, WAHED.

There are one hundred fellows out of whom twenty are elected and eighty nominated by Government But it is not clear on what principle the fellows are selected and nomi Academic attainments do not seem to be the guiding principle probably on the ground that ability to manage university affairs does not depend upon academic dis But this principle is hardly adhered to in nominating fellows from the Muslim However, in more cases than one, fellowship has been bestowed by way of Exercise of influence through some unknown channel seems to be another In some cases, fellowship has been bestowed upon persons who determining factor are hardly interested in educational matters, or who seldom care for inniversity affairs, but come only once a year to grace the university hall on the occasion of the Thus, the absence of a fixed principle has led to indiscrimination convocation Government desire to bestow a favour upon an aspirant to distinction they may confer a title upon him, but the bestowal of a complimentary fellowship upon a person not possessing the requisite qualifications for a fellow, or the ability to conduct the affairs of a university, is a sacrifice of principle and abuse of powers vested in Government

As to the election of fellows the method adopted is not free from objection from canvassing and wire-pulling, inducement and promises are held out to young and inexperienced graduates for obtaining their votes Instances are not wanting to show that even a threat was held out to serve one's purpose Superior influence and expectations raised in the mind of young men fresh from colleges sway the election of our best men-more conscientious and having a sense of self-respect-have refrained A glance at the list of elected fellows and syndics will from standing for election show how election has revolved in a groove It will also disclose that none but men belonging to a particular community can hope for success under the present system of

election

The Indian universities are intended for all races and communities inhabiting India, and they preside over the higher education of the children of all classes and denomi Among the Indian races the Hindu and the Muslim form an important section of the educated class as a whole Naturally, the educated men who form these two communities are taking a keen interest in, and desire to associate themselves with, But, as a matter of fact, the Muslim element has hardly the affairs of the universities been represented in the several bodies which preside over the destiny of the Indian They are almost entirely in the hands of one community only that the Muhammadans have been excluded for the following reasons

(1) Constant whispering and misrepresentation by the vested interests regarding the paucity of competent Muslims have so much prejudiced the mind of the officials that they have turned a deaf ear to the repeated representations and In fact, a sort of belief has been created in complaints of the Muhammadan their mind to the effect that Muhammadans, whatever qualifications they may

HOSSIN WAHED-contd

pos c sandwhatover position they may occupy are not fit to manage the affairs of the Univer ity. The effect of this belief is clearly discernible in the everce cof the large powers of nomination in the hands of Government. It can hardly be contended that Mu almans aro not fit to manage the affairs of the University although they are competent enough to be judges of the light court officiating chief justices members of the executive councils—surreme and province—and occupy other high positions under Government.

(1) It is alleged that academic distinctions and high attainments should be the test for fellowship and not natural ability and competence. This test has hardly been applied to the election and nomination of non Muslim fellows of the University. A look at the list of fellows will dispet the illusion. Moreover it is not at all correct to say that educated men with the requisite qualifications are not to be found among Muslims. We have among us graduates with diplomas from English and Indian universities and yet they have been put a ido in preference to others. The principle of nomination seems to have been applied differently to the selection of fellows from different communities.

It is significant that ever sirce the creation of the University not a single Au limbas been succe sful in being elected a fellow of the University though some of the can didates were graduates of freved ment and ability. Though the number of Muslim graduates is not row small the number of the regit tered graduates who alone can exercise the right of voting is very limited as Mellin graduates are generally poor and can seldom to presuded to spend the amount necessary to have their names registered. The right of voting is thus fractically confired to ron Muslim graduates who seldom consent to record a vote in favour of a Muslim. The result has been that in the matter of admission to the University through the medium of election, the doors of the University are wholly shut against the Muslim eximinary.

The constitution of the University has been based on legislative enactment mended and medified by the Government of India which have reserved the statutory power of nominating a large number of fellows in order to preserve the necessary equilibrium be tween the interests of different communities. In spite of this large power of nomination and in spite of the almost total abence of Muharmadans from the governing bodies of the University very httle has hitherto been done to secure an effective representation of Muharmadans in the Senate the Syndicate and the different boards of studies

Be that as it may the higher education among the Mushims of India has come to a stage when a large number of Mushim graduates—some with very high academic attain ments—passes out of the University annually. With the remarkable advance made by Muhammadars in all places of his and activities a desire to be a ceiated with the administration of affairs in their own Alma Mater is one of the natural aspirations of these educated with its different attrial aspirations of their natural aspirations of the real part of the stage of the stage

In these circumstances it is submitted -

- (i) That the statutory power of nomination should be exercised on a fixed principle and that if the existing rules and regulations do not allow such a course they should be so amended as to secure an adequate and effective representation by the Muhammadans on the Senate the Syndicate and the different boards of studies to the extent of one third of the total number of the nominated fellows.
- (ii) That the plection of the Muslim fellows in the above proportion should be through the medium of a special electorate composed of Muslim graduates—registered and unregistered—members of the councils barristers Arabic and Persian profes ors and principals and professors of Madrassahs The number of these educated men will be sufficiently large to form an electorate

If the idea of separate election or special electorate be considered unpleasant then the number of Muslim representatives in the several bodies of the University should be fixed in the above proportion and they should be allowed to enter through the general election

HOSSAIN, WARED-contd - HUNTER, MARE HUQ The Honble Mauly: A. K. FUZEUL-HUQLE, M. AZIZUL.

At any rate, the University should have a real representative character, and the educational interests of a community should be allowed to be safe guarded by the representatives of that community.

HUNLIP, MAPK

(a) This I take it, is practically a que tion of nomination or election to the Senato It is certainly desirable that the special interest and needs of particular communities should not be lost eight of — and the Government of Madras cannot well be accused of overlooking the claims of any community or educational agency. On the other hand, it is not to the interests of the University as a whole that persons academically considered of little or no summance should be given place and influence in the University, simply as representing this or that community, to the exclusion of men of high academic qualification who are likely to be of real service in university work.

(b) No, unless such consideration can be given without detriment to university studies generally. Doubtless, courses in Persian and Arabic should be provided for Muhammadans, and a course in Hebrew for Jews, but this is an obvious

obligation

(c) It should certainly be the aim to make provision for all castes and communities in college hostels, and in Madras this may be said to be regularly done

Hug, The Hon ble Maulvi A K Fuzlul

(a), (b) and (c) I am strongly of opinion that the needs and necessities of particular communities, especially the Muhammadan community, should be specially considered and provided for The reasons are too well known to need a detailed discussion

HUQUE, M AZIZUL

In answering this question I would only confine my attention to the Muhammadan community

(a) I am very strongly of opinion that the needs and interests of particular communities should be specially considered in the government of the University, and always so especially when that particular community is a very important section of the A scheme of reform which does not take note of the actual and practical effect and its consequence on two important communities, iiz, Hindus and Musalmans, is radically imperfect To ignore it in a presidency where the Muslims form the majority of the population is almost suicidal. You cannot create a system where the backward would become still more backward only to allow speed to the forward section This has just been the case with the Calcutta University which has created palatial residential quarters for Hindus on the subtle plea that the demand is greater among them, while the Musalmans have been left to shift for themselves The presence of a strong Musalman element in the government of the University would greatly mitigate the difficulties The needs and interests of particular communities should, thereof the situation fore, be fully considered in the government of the University

The present absence of Muhammadans in the government of the University is a factor which should not easily be brushed aside. Muhammadans have a catalogue of grievances against the management of the Calcutta University. I would take

leave to enumerate some of them here —

(1) There has not been a single Muhammadan on the Syndicate to specially look after the needs of the Muslim community ever since the new reformed regulations have come into force

HUOUE M AZIZUL-contd

- (u) Subjects of lectures and researches selected by the University hardly touch matters of Islamic studies and interest though they often go to Hindu history culture and civilisation
- (m) The list of examiners contains only a very few Muslim names
- (iv) Patronage in office and establishment—tutorial and ministerial—very rarely goes in favour of Muhammadans
- (v) Nobody seems to care for Islamic languages Persian and Arabic questions are mostly stiff University courses are hardly published and not en it time. The B \(\chi\) third year students did not know of the course even in September 191. The BA \(\chi\) trabic honours course was not published for nine years before 1916.
- (vi) While the University appointed lecturers and professors in every possible subject even when several colleges were affiliated in some of those subjects it did not think of brahie—though the Presidency College was the only college affiliated in brahie—while students willing to appear in brahie privately not being able to read in any college owing to want of affiliation were refused permission. Students pussing the final and title Madrissah examinations which represent the highest oriental scholarship in brahie were all or refused permission.
- (vn) The University has hitherto failed to meet the problem of inidequacy of Persian and Arabic staffs in the colleges
- (viii) A huge amount of money was spent on the organisation of Calcutta messes but very little was spent on Muslim boys
- (xx) The University provided a polatial building for the accommodation of Hindu I've students but nothing was done for Yushim students though there were over 100 Yushim students at the time in the University Live College. A number of sents remained vacant in the first year in the said hostel but the Yushim students had no room there.
- (x) The new regulations are very hard on the Muslim community the cost of higher education has been almost prohibitive
- (xi) Books by Muhammadan authors are never selected as text books
- (xn) Sometimes students of other communities were allowed to appear in some subjects privately owing to want of affiliation but even the final Madrassah passed students were refused this concession
- (xiii) Examination dates are sometimes fixed on Muslim festive divs
- (xiv) Books are selected which insult and wound the religious feelings of the Muslims.
- (xv) Tavouritism is shown to Hindu students
- (xvi) A Muhammadan student was refused permission to read in the M A Sanskrit classes of a university lecturer ((xvii) The University has not the ordinary courtesy of even replying to the represent
 - ations and resolutions of the Muslim associations (xviii) Muhammadan interests are not adequately looked after
 - (xix) Three cases of gross favouritism were accidentally brought to light very recently How many cases there have been none can say

	Pass marks 100	Bengal	Pass marks 100	Pass marks 100	TOTAL
	English (Grace)		Philosophy	History	10121
Hındu student Muhammadan stu dent	91—6—3 R 96	33 -6	100 100	1_6 108	359 Pass 359 Plucked
	96 R 109	44 40	Economics 106 99	112 111	360 359

HUQUE, M AZIZUL-contd

- It is impossible to nariate all the other difficulties and disadvantages in a nutshell. Recently it is understood that, though a number of books of a certain Muhammadan author was sent to the University, the board of studies could not get any copy from the library when it wanted to consider the selection of text-books. I would suggest that—
 - (A) At least one-third of the total number of fellows must be Muhammadans, half of whom should be elected by an electorate of Muhammadan graduates on the lines of the Dacca University scheme. The electorate may consist of all Muhammadan—

Graduates

(2) Professors, lecturers, head masters, and other educational officers not below the rank of district deputy inspector of schools or drawing pay of Rs. 1,200 or over.

(3) Barusters

- (4) Members of the Provincial Service executive, judicial, or educational
- (5) Otiental scholars of known repute and ability—a list to be framed by the assistant director of public instruction for Muhammadans.
- (6) All high educational officers belonging to any nationality holding charge of Muhammadan educational institutions
- (B) That all Muhammadans qualified to vote should be eligible for fellowship
- (C) That the post of vice-chancellor and the comptroller of examinations should be alternatively held by Muhammadans
- (D) That the ministerial appointments to the extent of one-half should be open to Muhammadans
- (E) That a proportion of one-third of the total number of higher university appointments and examiners should be thrown open to Muhammadans
- (F) That the Muhammadan fellows should return three members to the Syndicate
 Every Muhammadan fellow should be eligible for membership of the
 Syndicate
- (G) That Muhammadans should be duly represented in the governing bodies of colleges and high schools and this should be a condition precedent to affiliation
- (b) The needs and interests of particular communities should be primarily considered in the courses of study and I make the following suggestions under this head—
 - (1) That there should be a faculty of Islamic studies and it should be composed of Muhammadan fellows and oriental scholars in Islamic studies belonging to other communities
 - (11) That in the faculty of Islamic studies and the subjects of Islamic theology, traditions, history, literature and antiquities, etc., should be incorporated.
 - (111) That there should be a faculty for Bengali as separate from the faculty of the Sanskrit and Sanskritic languages and should consist of Hindus and Muhammadans in the proportion of half and half
 - (iv) That Bengali books suited to Muhammadan requirements should be prescribed as an alternative course in all university examinations for Muhammadan students
 - (v) That Urdu should be included in the list of second languages for Muhammadans whose vernacular is not Urdu.
 - (vi) That final Madrassah-passed candidates appearing in any university examinations should be exempted from appearing in the classics or in the vernaculars up to the intermediate standard and also may be exempted from attending lectures in those subjects

(vii) That Muhammadan students should be permitted to attend university classes without restriction and, should any lecturer, professor, or reader refuse to permit a Muhammadan student to attend his lectures, his services should be forthwith dispensed with

(VIII) Post-graduate classes ought to incorporate a chair in Islamic studies.

(c) In any proposal for residential and other arrangements Muhammadans and Hindus should have half and half so long as enough Muhammadan students are

HUQUE M AZIZUL-contd -HUQUE Kazı IMDADUL

available to take advantage of these privileges. If there are 10 000 Hindu students and 1 000 Muslim students and if residential accommodation is provided for 1 500 students in all 750 must be for Muhammadans

I also suggest that -

(A) Admission in one college should not be a bar to admission in another college within a month of the beginning of a session and that without the student being required to take any tran fer But students shall be required to send a notice to the college of first admission The absence of this rule creates great hardship on Muhammadan students

(B) The system of writing down names in answer papers should be abolished

(C) In schools colleges and hostels local Anjumans or associations may arrange for Persian Arabic or Urdu teaching or religious training by keeping stipendiary or honorary maulvis mullas etc

(D) School and college students may be permitted to live together in places where a sufficient number of Muhammadan students is not available and in back

ward areas

(E) Muhammadan matriculates I A s B A s etc of other universities may be permitted to attend lectures and to sit for examinations of the University an appreciable number of Muhammadan students goes up to Aligarh and other places

(F) The results of the university examinations must be published two months

before the beginning of the session

- (G) Residential regulations should not be enforced unless actual provision is made by the college or the university authorities without any unnecessary burden to students
- In any scheme of reform one should not forget that the University exists for the people—people as a whole and not a section only If the major section through circumstances or otherwise has not hitherto been able to take any advantage of the university system three courses are open either-
 - (1) the two communities should be separated and two separate universities should be started—one for the forward and another for the backward
 - (2) the regulations should be so framed that they may not stand in the way of the backward section

(3) there should be two separate sets of regulations for the two separate communi ties in the same university

unless of course we took the fourth mevitable alternative of not giving the backward sections any advantages of unive sity life and education at all Remembering the steps that were taken to popularise the spread of education among the people in the fifties and sixties of the last century we should frame the regula tions to suit the circumstances under which Muhammadans find themselves today and which are almost the same as those in which the more forward sections were in the sixtles. We ought not to leave the backward to become still more backward. You cannot hope to create an Oxford or a Cambridge or a Harvard amudst the desert tribes of the Sahara

HUQUE Kazı IMDADUL

(a) Half the Indian members in the Syndicate should be Muhammadans and

must be a few Muhammadans on each board of study

(b) Muhammadan subjects ou ht to be adequately represented in the courses of eg Islamic h tory biography philosophy and theology ought to b Further every coll ge should make p ovision for the teaching of A Per ian

- HUQUE, Kazi Imdadul contd —Husain, The Hon'ble Mian Muhammad Fazli, Khan Bahadur—Hadari, M. A. N.—Ibrahim, Khan Bahadur Muhammad
 - (c) All Government and aided colleges should have Muhammadan hostels exactly on the lines of other hostels attached to them. Further, the University should build a hostel for post graduate Muhammadan students on the lines of the Hardinge Hostel
 - All Government and aided colleges should have a few Muhammadan members on its staff—not merely teachers of Arabic and Persian but prefessors and tutors in other subjects as well. Their presence is abolitely necessary for the all-round training of Muhammadan students.

HUSAIN, The Hon'ble MIAN MUHAMMAD Fazh. Khan Bahadur

In the interest of the Muslim community to which I belong-

- (a) a percentage of fellows should be fixed and provision made so that they may get a chance of working on the boards of studies and the Syndicate
 - This suggestion is like that for protecting new industries, and is due to the fact that Musalmans have taken to western education only lately and their comparative poverty renders it difficult for them to make good the time lost already
- (b) Only partially, eg, it should be possible for them to specialise in Islamic history.
- (c) Entirely—because, ordinarily Hindus refuse to eat, drink or bathe with them

HYDARI, M A N

(a), (b) and (c) I am strongly of opinion that in the highest interests of university life, even from its purely academical side, it is necessary that the needs and interests of particular communities like the Muhammadan community should be specially considered in the government of the University, its courses of study, and its residential and other arrangements. There should be an adequate proportion of the members of the community on the Senate and Syndicate and other governing and advisory bodies of the University, and in the arrangements for housing the students. I have already, in reply to question 11, shown how, for instance, the special needs of Muhammadans should be considered with regard to the medium of instruction. Similarly, such subjects as Islamic history and such languages as Persian, Aiabic, and Urdu should have a due place in the framing of the university courses of study and every effort made to equalise the standard required in these with that in other optional subjects and languages.

IBRAHIM, Khan Bahadur MUHAMMAD

- (a) In the government of the University there should be adequate representation of the different communities of Bengal on the Senate and the Syndicate, not according to the number of educated men among them, but according to the percentage of their population. In the Calcutta University, half, or if this be found impracticable at least 33 per cent, of the members of the Senate and the Syndicate should be Muhammadans. To gain the object members should be taken in not by election, but by nomination of Government, with due regard to the interests of the different communities. From the personnel of the Calcutta University it will not be too much to see that it is a Hindu university. The Muhammadan community may appeal to Government, alone to safeguard, their interests in the University by altering its constitution.
- (b) Considering the miserable condition of the 20,000 Muhammadan students now studying in the madrassahs of Bengal it may be pertinently suggested that the

IBRAHM Khan Bahadur Muhammad-contd -Imam The Honble Justice Sir Ali-Mauly: MOHAMMAD-ISMAIL Indian Association Calcutta-IRFAN Bahadur MOHAMMAD

University should take their cases into consideration and endeavour to do some thing for them With this end in view the desirability of the introduction of English as an additional language into the prescribed course of the Madrassah may be considered in connection with the question of its pupils as university stu dents They should be on an equal status with candidates for different university examinations and be allowed to sit for examinations under the University as in the Punjab University The University should have a special board of studies appointed for the conduct of the examination of madrassah students. It must be stated here that the syllabus of studies prescribed for the madrassah covers a wide range of secular and religious subjects such as Arabic and Persian literature Muhammadan law jurisprudence theology logic philosophy elementary natural science and mathematics. The concession prayed for therefore may not be considered unreasonable

IMAM The Hon ble Justice Sir Ali

Except in residential arrangements and in matters of food and religious discipline no special arrangement is needed for any particular community. The highest branches of education should be open to all communities alike and the endeavour of the Univer sity should be to discourage sectarianism and not to emphasi e them. In matters of study the needs of all communities are very much alike and the universities cannot regulate them with a view to the encouragement of the education of any particular community

Indian A sociation Calcutta

In the government of the University or its courses of studies or needs interests of particular communities should not be considered. There should be a uniformity

In its residential and other arrangements where the habits of life of particular com munities have to be tall en into consideration attention may be paid to communal needs, of the communities so desired

IPFAN Maulyi Mohammad

(a) This is a crying need. The number of members should be in proportion to the population of the different races and communities in the land both in the Syndicate and the Senate

JSMAIL Khan Bahadur Mohammad

(a) The needs and interests of the Muslim community should be safeguarded by ade quate representation in the Senate as well as in the Syndicate In the Senate the number of seats available for European members of the teaching profession have been provided and should be equally divided between the Hindus and Muhammadans The same proportion should be observed in the Syndicate also The office of the vice chancellor should be filled by a Hindu European and Muhammadan in rotation

(b) Arabic and Persian should be taught exactly up to the same standard as Sanskrit The course in Persian should not comprise Arabic for I A. and B A -Persian and Arabic should be treated as two separate subjects

Urdu should find a place as a second language

Geography should be a compulsory subject for the Matriculation

Provision for the study of Islamic history should be made in schools and colleges (c) There should be hostel arrangements for Muhammadan boys in every college and school

IXLR, The Hon'ble Mi Justice T V SI SHAGIRI-JALIL, ABDUL.

IYER, The Hon'ble Mr. Justice T. V. SESHAGIRI.

Universities which are intended to give equal facilities for talent wherever it may be found should not be hampered by restrictions as regards classes and creeds. They should throw open their portals to all alike, irrespective of creed or caste. I am, however, for offering special scholarships to deserving students belonging to backward communities. I do not think any hot-house experiment by which particular communities are given special representation in the University will have the effect of stimulating education among such communities.

JALIL, ABDUL.

(a) There is at present no provision for adequate representation of the interests of particular communities on the governing bodies of the universities which, naturally, leads to the sacrifice of the needs of those communities. The principle of communal representation in the universities should be recognised, the same proportion being maintained in them as in the Provincial Legislative councils. Taking particularly the case of the Muhammadans of India I, think they had better try hard for their adequate representation in the University rather than in the Legislative councils.

The most deplorable state of Muslim education in India generally, and in Bengal particularly, demands that steps should be taken to safeguard its interest. It is the duty of Government, no less than that of the communities themselves, that the different communities in India should come up to the same level of culture and education. The sister communities should be more sympathetic towards any effort of Government, or of the Muslim community, designed to further the education of the latter, and bring them to their level, as the advancement of India is bound to be incomplete if any of its communities is not raised to an equal standard of education.

Being thirty years behind them in taking to western learning, the Muslim community require extra help at the hands of Government, and sympathy from and the good wishes of the sister communities to make up the deficiency and keep pace in the future advancement of education

(b) On the board of studies and the text-book committees particular communities should have adequate representation on the same principle noted above.

(c) Attached to every college maintained by Government of district boards there must be separate hostels for Muslim students, and Government, by contributions, should encourage the building of such hostels for students in other colleges maintained by particular communities. It would certainly be to the advantage of students and to a certain extent to that of India as a whole, if all Indian students were living together, but on account of their different modes of living, of culture, and of religion and, in view of the fact that the Muslim students, as generally all other students, take more eagerly to the special hostels for them, it is in the interests and to the advancement of their education that, they should be provided with separate boarding and lodging facilities

A certain number of University and technical scholarships should be exclusively given to Muslim students and the same provision made for students of other backward communities and the so called depressed classes. The backwardness of Muhammadans in education, especially higher education, and the special circumstances of their middle classes, demand adequate and special provision for them

In case of colleges established by particular communities, the University before granting affiliation should be satisfied as to the representation, to some extent at least, on the managing body of the college, of communities other than the one establishing it.

The same principle should be adopted in the case of communal universities

KADIR A F M ABDUL-KAPIM Maulyi ABDUL

KADIR A F M ABDUL

Muhammadans should be represented on the Syndicate of the Calcutta University according to the strength of their population in the province. At present as far as I know they are not given any place amongst the syndics. Upart from social or political considerations the arrangement is detrimental to the best interests of education and advancement of learning which the University has in view. Not long ago a Muhammadan student who had taken his B A degree with Sanskrit as a compulsory subject wanted to proceed for his M A in Sanskrit. But he was denied a place in the lecture room of the university profe or of Vedas. The only thing which as far as I know stood in his way was his creed. There is every likelihood of a recurrence of such events and a proper safeguard can be made only by giving the Muhammadan a proper and legitimate share in the government of the University.

KARIM Maulyi ABDUL

(a) In the government of the University the needs and interests of the Muhammadan community hould be pecially considered. Aumerically the Musalmans prepon derate in the presidency of Bengal As such they should have preponderated in the governing bodies of the University that is intended for the education of all classes of people in Bengal. But far from this being the case since the establishment of the University the community has never had either by nomi nation or by election even one sixteenth of the seats in these bodies Notwith standing the comparative backwardne sof the Musalmans in western education they might reasonably claim a much larger share of representation in the administration of the University than they have hitherto had Under the new University 1ct the total number of fellows has been fixed at 100 of whom 80 are nominat d and 20 elected. The reservation by the Chancellor of the power of nominating so many as four fifths of the fellows perhaps with a view to preserve the necessary equilibrium between the different communities inter ested in the University should have secured the representation of the different communities on the different bodies of the University in proportion to their numerical strength and communal importance. Even if allowance were made for the difference in educational advancement their representation should on no account have been so absurdly disproportionate as it is at present. That an overwhelming majority of even nominated fellows should have come from one particular community is regarded as a grievance that calls for immediate redress There is no fixed principle according to which selection is made by Government It does not seem to have been always bas don academic attain ments As for election since the introduction of the elective system not even a single Muhammadan has ever been returned although competent men were in the field. Under such circumstances it is no wonder that the interests of the community have not only been systematically neglected but have sometimes been unjustly sacrificed This deplorable state of things has prevailed too long to be permitted to continue any longer I hope and trust the Commission will see its way to make such recommendations as will remove the long standing grievances of the community by securing for its members adequate and effective repre entation in the administration of the University Unless this is done the Muhammadan fellows would be as at present in a hopeless minority and their voice would be too weak to protect the interests of their co religionists The statutory power of nomination reserved for the chancellor should be exer cised on some principle and a sufficient number of Musalmans should be selected by him to be fellows of the Calcutta University After having given the matter much thought and taken into consideration the different points of view I have come to the conclusion that unless at least one third of the fellows be Musalmans

KARIM, Maulvi ABDUL contd

the interests of the community would not, under the existing circumstances be sufficiently safeguaided. I have no doubt that the required number of qualified Musalmans would be easily available. If anyone thinks that such a number of competent Musalman's in Bengal and Assam would not be forthcoming he is not, I am afraid, fully aware of the progress the community has lately made in education.

- The number of Muhammadan fellows to be nominated and to be elected should be fixed. As for the latter, they may be elected either by the general electorate or by a special electorate consisting of Muhammadan graduates, educational officers of some standing, and reputed oriental scholars. If the election of the required number of Muhammadan fellows be secured it matters little whether they are elected by the general electorate or by a special electorate. The selected and elected Muhammadan fellows should form a separate court, which should elect its own representatives on the Syndicate, the boards of studies and other governing and advisory bodies of the University and also have the privilege of electing some Muhammadan co-opted members. In this connection I would beg to suggest that the elective system, which has an educative value of its own and which creates in the alumni of the University, as well as in others concerned in its affairs a particular interest, be extended to an appreciable extent. It is desirable that at least half the number of fellows be returned by election.
- A fair proportion of the higher appointments and of the ministerial posts under the Calcutta University should be given to qualified Musalmans In appointing. examiners also their claims should be taken into due consideration
- I am strongly of opinion that the special needs and requirements of mans be taken into consideration in connection with the reorganisation of the Calcutta University, and these should not be left to the proposed Dacca University scheme for I have much misgiving as to how far the community will be really benefitted by the Docca University Poor as the Musalmans are, I am afraid the cost of education in a residential university will prove too high to many of them to avail themselves of its benefits, and the special attraction held out to them in the shape of a faculty of Islamic studies and a Muhammadan college cannot induce them to overlook their pecuniary difficulty Besides, the scope of a residential university being limited, a sufficiently large number of boys cannot be educated there Moreover, there is no knowing when the Dacca University will come into existence A federal university like that of Calcutta is best suited for the diffusion of knowledge over a wide area with a large population Such a process of extensive education is likely to go a great way in uplifting the poor Musalmans of Bengal It is essentially necessary, therefore, that their special interests should be properly safeguarded in the Calcutta University
- (b) The needs and interests of particular communities with reference to the courses of study also require careful consideration. The English literature taught in Indian schools and colleges deals with English life and customs, English heroes and heromes, and English scenes and scenery, and, as such, it cannot prove as interesting and useful to Indian boys as it should be Besides, it is difficult for them to thoroughly grasp things with which they are altogether unacquainted. Without a fair knowledge of English history and the physical features of England and other continental countries boys can hardly form even a hazy idea of the Practical exclusion of these subjects from subjects treated in English books the course of studies for the matriculation examination has added much to the It is most desirable that an English literature dealing difficulties of the boys with Indian life and history and depicting Indian scenes and scenery should be created for Indian boys, particularly for those preparing for the matriculation If the English language is to have a permanent place in the course of studies for Indian boys the creation of a literature of the kind suggested above The present denationalising and disturbing tendencies, I am afraid, cannot be counteracted unless such a literature is taught

LARIM Mauly1 ABDUL-contd

Historical text books should be very judiciously selected. Books containing mis representation of facts and unjust criticisms of historical presonages should not be included in the list of text books. The object of texching history being not so much to acquaint the reader with dry facts and figures as to inspire him with parnotic feelings and noble impulses such books as give without sacrificing, truth intere ting and ennobling accounts of the great deeds of their great men of the past should be prescribed as text books in listory. A listory of Islam should be included in the curricula of studies for the university examinations

Some of the Bengali text books prescribed for the university examinations are not suitable for Muhammadan boys These books deal with subjects which though interesting to Hindu boys do not appeal to Muhammadan students being full of Hindu ideas and sentiments illustrations from Hindu history and mythology and quotations from the Hindu Scriptures and classics. They prove most unin trresting and even distasticful to Musalmans. Instead of being inspired by Islamic ideas and ideals Muhammadan boys imbibe non Muslim thoughts and con equently show non Muslim tendencies in their manners and behaviour Such books as draw largely upon the history traditions and scriptures of I lam and deal with subject, interesting and inspiring to Muhammadan youth should be includ ed in the list of text books pre cribed for the university examination. There are some books of this kind in existence and experience has shown that an inclin ation on the part of the authorities to encourage such publications brings in to the market a sufficient number of them For the uplifting of the Mu almans of this presidency Bengali literature specially suited to their tastes and require ments is essentially necessary. Measures that are calculated to contribute to the improvement of such a literature should be adopted. The formation of a board of studies for the Bengali language as separate from the existing board of studies for Sanskrit and Sanskrit languages with a sufficient number of Muham madan members and the appointment of a reader for this purpose would be steps in this direction

Books dealing with subjects that are offensive to Musalmans or to any other community should not find a place in the list of text books. Passages calculated to wound the feelings of any community should be carefully expunged from books that are not otherwise objectionable.

(c) The needs and interests of the Muhammadan community should be taken into due consideration in connection with the arrangements for the residence of stu For want of suitable lodgings at educational centres Muhammadan stud ats find great difficulty in the prosecution of their studies. When Persian was the Court language many of the officers and member of the different professions were Musalmans and a large number of Muhammadan students used to board and lodge with them to feed and otherwise help a student being considered by the Musalmans as a sacred duty and a social obligation When the number of such philanthropic people considerably declined on account of the abolition of Persian as the Court language the students upported by them had to shift for themselves This is on of the chief causes that had deterred the Musalmans from availing themselves to any appreciable extent of the advantages of the education imputed in English schools and colleges

Even parents who can afford to pay the high cost of English education he state to send their children far from home for want of proper guardians In these days when there is great risk of young students catching contagion from their surroundings and of being led astray by mischievous people it is very un afe to keep them at stations where there is none to look after them In these circumstances it is urgently necessary that adequate hostel accommodation should be provided for Muhammadan student At least last of the money available for the provision of residential accommodation should be utilised for their benefit

As on account of their poverty Musalmans are unable to pay the high seat rent charged m expensively constructed hostels cheaply built houses should be provided for them I am not in favour of costly edifices for the residence of students of

KARIM, Maulyi Abdul—contd—Khan, Mohomi d Habibur Rahman—Langiey, G. H.
—Latii, Syed Abdul, Khan Bahadur

any community. If boys accustomed to reside in scantily furnished humble houses are accommodated in well-built and well furnished structures they are discontented when they go back to their old dwelling. It is most undesirable that, with a view to seeme their unnecessary comfort, and to raise their standard of living, the taste of the boys should be changed and a desire for such residential houses created in them as they did not have before coming to the educational institutions and will not have after leaving them. As a rule such houses should be provided as are generally the dwellings of the majority of those who come to reside in them. Besides other advantages this will reduce the cost of education.

The chief advantage of the residential system lies in the opportunity it affords for the formation of character through the close association of pupils and preceptors This is the chief reason why the residential system prevailed in olden times in most of the educational institutions in this country. It would be superfluous to say that Musalmans attach much importance (perhaps much more than the members of other communities do) not only to religion, but also to morals and manners, and they view with much disfavour any deviation from the established social etiquette Unless the residence of Muhammadan students is placed m charge of good Musalmans, and the atmosphere in which they live and move is Islamic, such deviation cannot be altogether avoided. For example, a Christian professor may not see anything objectionable in not only tolerating, but even in enforcing a football or hockey match at a time when Muhammadan boys should be engaged in their Maghiib (evening) prayers, and he may not have hesitation in calling for a peg when he finds himself run down in the field Such occurrences, if they chance to happen, cannot but be viewed with slarm by the Musalmans, and cannot but detract from the popularity of the institutions concerned Such being the case, I would strongly urge the desirability of invariably putting Muhammadan students under the charge of Muhammadan professors, who can command the esteem and confidence of their co-religionists That the success of hostels to a great extent depends upon the judicious selection of their superintendents should never be lost sight of

KHAN, MOHOMED HABIBUR RAHMAN.

e various communities should be adequately represented on the various executid academic committees of the University is proportion of the representatives of the Muslim community, considering its number visting educational condition, should be 40 per cent

LANGLEY, G. H

(a) Each community should be fairly represented because each subscribes to the funds whereby the University is supported. By fair representation also the interests of the various communities will be maintained.

(b) Courses of studies should be designed to meet the needs of the various communities, but narrow sectarianism in the selection of subjects should be discouraged.

(c) If any workable scheme can be devised it is advisable that students from different communities reading for higher examinations should reside together (answer to questions 4 and 7)

LATIF, Syed ABDUL, Khan Bahadur.

There is a selious complaint against the Calcutta University that the needs and interests of particular communities are not considered at all. This is due to the

LATIF Syed ABDUL Khun Bahadur—contd—Mahalanobis Prasanta Chandra— Mantab The Hon ble Sir Bijan Chand—Maitra Gofal Chandfa—Majumdap Panchanan

fact that representatives of these communities are not on the boards of the University Hindus and Muhammadans are mainly the students of schools and colleges under the Calcutta University but while Hindus are fully represented Muhammadans are almost entirely ignored. The result has given rise to the complaint that it is a Hindu university. The Mussalmans with its recognised to be an impartial organ of Musalmans with no quarrel with the Hindus has from time to time pointed out instances of injustice to Musalmans tudents. In its issue of December 14th 1917 it has ably pointed out some of the grievances of Muhammadans which can hardly be expected to be removed as long as the existing constitution of the Calcutta University continues. There is no doubt that the representatives of one community cannot appreciate or realise the difficulties of students belonging to another and it is only by the association of the members of different communities on the Senate and Syndicate that their angle of vision may be changed and the defects of exclusiveness from which the Calcutta University now suffers may be removed.

Mahalanobis Prasanta Chandra

It is necessary under existing social conditions to make some provision for communal needs. But the general ideal should be a fundamental unity in academic needs

rather than diversity of purpose for different sections of the people

The University though making adequate provision should never encourage the general tendency of our social life to differentiate itself into an ever increasing number of water tight and to a great extent mutually exclusive compartments. A proper and fundament ally unified differentiation is a different matter altogether. But it must be admitted that the present artificial process of innumerable cleavages in our society is not a thing to be encouraged.

MAHTAB The Hon ble Sir Bisay CHAND

I do not think any such special consideration is necessary in the government of the University but such consideration is necessary in fixing the vernacular courses of study each community being given the opportunity to study its own vernacular literature and there should be separate messes for Hindus Muhammadaus and Christians according as the number of students belonging to any of these communities may require in any college. Besides this there should be no other distinction. The general principle of education and discipline should be the same in every case.

MAITRA GOPAL CHANDRA

(a) The government of the University should be in the hands of the most competent persons irrespective of the communities to which they may belong

(b) As to courses of study communal interests need be con idered only in recognising the different scriptural languages as equally important subjects of study

(c) There should under existing circumstances be separate residential arrangements but not separate colleges for different communities

MAJUMDAR PANCHANAN

- (b) Books on Hindu and Muhammadan religion or divinity may be introduced into
- (c) Provision should be made for the residence of the depressed classes of the Hindu community

MASOOD, Syed Ross-McDougall, Miss Eleanor-Mitra, The Hon'ble Rai Mahlndra Chandra, Bahadur-Mitra, Ram Charan-Mohammad, Dr Wali

MASOOD, Syed Ross.

The various communities should be adequately represented on the various executive and academic committees of the University

McDougall, Miss Eleanor

(c) I think that the needs and interests of special communities should be considered with regard only to this

MITRA, The Hon'ble Rai MAHENDRA CHANDRA, Bahadur

- (a) A proportionate number of representatives from all communities must form the governing body of the University This proportion should be according to the number of students in each particular community that receive education
- (b) There should not be different courses of study for different communities except in the vernaculars
- (c) Separate residence for separate communities should be provided for

MITRA, RAM CHARAN

I think that only in residential arrangements should there be some distinction between Hindu and Muhammadan students, but even this may be done away with with the unanimous consent of the boarders

MOHAMMAD, Dr WALL.

It is perhaps very unfortunate that the needs and interests of the various communities in India are not always identical This is due to differences in religion, ideals, Muhammadans, traditions, manners, the language of its classical and sacred literature for instance, form an important minority and their just claims cannot be ignored Bengal, though over half the population is Muhammadan, yet their education, both elementary and advanced, has been seriously neglected Government is alive to this The granting state of affairs and has taken special measures to remove the disparity of special concessions in the form of exemption from fees, together with special scholarships, provision of hostels, the appointment of special Muhammadan inspectors, and the improvement of Maktabs and Madrassahs have all helped elementary education. In higher education Muslims are still backward. Taking the figures for 1915 16 we find that, out of a total of 55,489 students receiving university education in British India, This gives a percentage of only 108 while Muhamonly 5,992 were Muhammadans madans form nearly 23 per cent of the total population of India—these figures become still more startling when we bear in mind that in Bengal more than half the population The Calcutta University Calendar shows that in the various governing ıs Muhammadan bodies of the University (like the Senate and the Syndicate) Muhammadans are conspicuous by their absence What is more deplorable is the non-existence of Muslim profes-Even the few assistant professorsors on the staffs of Government or private colleges ships of Persian and Arabic are scarce When it is borne in mind that the public administration demands a fair representation of all the important communities of the presidency, and that public servants cannot be trained except at the universities, the problem becomes of the utmost importance

(a) It is evidently necessary that on the various controlling bodies of the universities Muhammadan interests should be adequately represented and properly

Mohammad Dr Wali-contd -- Mukerjee Adhar Chandra-- Mukherji Pancha nandas

safeguarded It may be urged that owing to the scarcity of Muhammadans on the professoriates of the colleges suitable representatives are not forthcoming Until suitable Muslim professors from Bengal are available it may be necessary to import professors from other provinces of India The M A. O College Algari the Islamia College Peshawar and the Islamia College Lahore could perhaps spare a few capable men for either temporary or permanent service in Bengal Specially trained men can be secured by offering special scholarships for advanced study in India and abroad I attack great importance to the adequate representation of Muhammadans in the government of the University and consider it a question of vital importance deserving the careful attention of Government and the public

(b) The Dacca University scheme contemplates the creation of a department of Islamic studies This is a much needed improvement and will be welcomed by Muham madans. A department of Islamic studies on the same lines should be created in Calcutta and perhaps at other important places. It is essential for the success of this experiment that the existing mydrassahs which are to serve as feeders.

should be reformed and improved without unnecessary delay

- There is a general complaint among Muhammadan students of Bengal that no arrangements for teaching Arabic and Persian exist in many of the import ant colleges. This can be easily remedied by the appointment of Arabic and Persian professors. Urdu should be recognised as a vernacular for such Muhammadan students as do not want to take up Bengal Special scholarships medals and prizes should be given to Muhammadan students seeking higher education. It is not difficult to devie means to encourage Muhammadans if a genume effort were made and co operation secured.
- (c) Muhammadans take to the residential system much more easily than Hindu students. This is owing to the absence of any rigid caste system or any hard social restrictions. If special hostels for Muhammadan students are established and facilities for religious instruction are provided. Muhammadan students would flock to them. Such hostels should not be isolated from others but should form a part of the general residential system. In the Punjab in hostels attached to Government and mi son colleges. Mushim and Hindu students live not only in adjoining rooms but often in the same dormitory. Their dining halls and kitchens however are separate. In Allahabad they have got separate hostels situated near each other but having their own management kitchen and dining hall. I am strongly opposed to segregation on the basis of religion or caste or creed but would under existing social conditions have different wings of the same hostel reserved for different communities.

MUKEPJEE ADHAR CHANDRA

Communal representation is not desirable in the University

MULHERJI PANCHANANDAS

I strongly think that the needs and interests of particular communities should be specially considered in the residential and other arrangements of the University and its constituent colleges. But I do not think that its desirable or necessary—except perhaps in the case of Muhamwadans—that there should be any special representation of particular communities in the government of the University. As regards courses of study the needs and interests of particular communities should be consulted with reference to the study of the second languages and the vernaculars.

(

Muiarichand College, Sylhet—Nag, P N—Naik, K G—Nandy, The Hon'ble Maharajah Sii Manindra Chandra—Nanjundaya, H V—Neogi, Dr P

Murarichand College, Sylhet.

(a) and (b) None

(c) Residential and messing arrangements for separate religious denominations and such sub-castes as by custom are not allowed in the general hostel and the mess. There may be one general hostel with a single messing arrangement for those students who have no religious prejudices (view of some of us).

NAG, P N

(a) and (b) The needs and interests of particular communities should be specially considered, according to their educational and numerical strength, in the government of the University and in its courses of study. Men of talent and ability, when available, should represent the interests of particular communities

NAIR, K. G.

(a) and (b) At the portals of the University all communal differences should vanish.

(c) Residential facilities should be provided for all communities, if possible]

NANDY, The Hon'ble Maharajah Sir Manindra Chandra.

(a) and (b) Communal needs and interests should have no consideration either in

the government of the University or in its courses of study.

(c) In residential and kitchen arrangements, however, the special habits and traditions of the particular communities should be respected. Encouragement may be given to the backward classes by making special grants for their education as well as residence.

Nanjundayya, H V.

(a) In the government of the University it goes without saying that persons versed in all the branches of learning pursued should have a share. In the lay element (which should also be selected with an eye to securing the services of men interested and capable of taking an intelligent share in the advancement of learning) all important sections of the people for whose benefit the University exists should be duly represented. In an Indian university, the Indian element should be predominant—I mean among the lay portion of it. The Musalmans have a somewhat different ideal of education as regards languages and so they should find a place.

(b) Those who wish to study branches of Sanskrit learning and the vernacular languages and of Musalman culture (where there is a demand for it) should have

then needs supplied as far as possible

(c) In residential and messing arrangements the broad distinctions of caste and race, to the extent they are respected in the province of the University generally, should be respected.

NEOGI, Dr P.

(a) and (b) In this connection I would strongly urge for special educational facilities for what are called the depressed classes of the Hindu community such as

NFOGT Dr P-contd-North Bengal Zamindars Association Rangpur-Paranjpye
The Hon ble Mr R. P

the Namasudras the Shahas the Dhobis Bagdis etc. I don't know their exacé numerical strength but I think they form a very large percentage of the Hindu population of Bengal. Their degraded social position poverty and misery can only be removed through education in which they are every tonally backward. Special facilities have justly been given to Muhammadans for their education in schools as well as in colleges. For example every Government school is bound to accept a certain percentage of Muhammadan students as free students. Then there are special scholarships for Muhammadan students awarded on the results of the matriculation and intermediate examinations and special hostels for Muhammadan students have been built everywhere. I would strongly plead for the same if not more liberal treat ment for the depressed classes who are infinitely more backward in education than Muhammadans. My specific recommendations on the subject are the following—

(1) A schedule of the communities forming the depressed classes should be prepared and Government should instruct the schools maintained or aided by them to admit poor students belonging to these classes as free students up to 5 per cent of the total number of students in the schools

(n) Twenty special scholarships of the value of Rs 10 each and ten of the value of Rs 15 each should be given by Government to students belonging to these classes on the results of the matriculation and the intermediate examinations.

respectively

- (iii) A special central hostel for students belonging to these classes should be built at Calcutta and in other centres suitable arrangements for their residence should be made. I often find that a student belonging to this class is unable to find a seat in ordinary hostels or mes es. At the same time a separate mess in a separate hired building for three or four students of this type costs a good deal. We in Rajshahi have solved the difficulty by starting what is called a Laberal Mess. in which be idea students belonging to the o classes students of other higher castes who have no objection to live with them are put. In this way Brahmans Kanjasthas and students of other castes live with the sons of the depressed classes and the mass expenses are shared by them all. I do not know if the same system prevails at other places. If it does not I would strongly recommend that a Laberal Mes. on the system followed at Rajshahi be established in connection with every secondary school and college not only in Rengal but throughout India.
- (iv) At least two graduates belonging to the depressed classes should be nominated fellows of the University so that they may bring their special grievances to the

notice of the University

North Bengal Zamındars Association Rangpur

(a) No other test than that of education is deemed necessary

(b) No course of study calculated to wound the religious feelings of any community should be prescribed

(c) Pesidential arrangements should be made with due regard to the religious suscep tibilities of the students

PARANJPYE The Hon ble Mr R P

I am strongly of opinion that no communal considerations should be introduced in the government of the University. The Senate and the Syndrate should consist of the best men. As regards courses of study it is natural that some subjects may specially appeal to some special community. eg. Persian and Arabic to Muhammadans Sanskrit to Hindus Avesta and Pahlavi to Parsis. Pali to Buddhists etc. The Senate or at least

PARANJPYE, The Hon'ble Mr. R. P—contd—RAHIM, The Hon'ble Mr. Justice ABDUR—RAY, Dr. BIDHAN CHANDRA.

the boards of study, should contain representatives of all the subjects which the university offers to teach and the University should aim at teaching all subjects for which there is a demand. It should so arrange its courses that they are not too narrowly sectarian. Thus, I would deprecate a course of Sanskrit for Jains in which no books, but those by Jain authors, are prescribed. Every student of Sanskrit should have some knowledge of the literature contained in Sanskrit as a whole before specialising in one particular branch.

In the matter of separate institutions for different communities I deprecate the foundation of communal universities or even colleges. I am willing to allow only separate hostels at the most, but I would prefer a hostel for all classes, the messes only being distinct for different classes. In this way all classes of young men will have ample opportunities of coming together and will begin to feel unconsciously that they are Indians first and foremost, and not members of their separate little communities only. This is the impression that I want them to take from their education, and not merely the prescribed amount of book-learning in various subjects.

RAHIM, The Hon'ble Mr Justice ABDUR

(a) Speaking for the Muhammadans it is extremely important that they should be adequately represented in the government of the University, including the Senate, the Syndicate, the board of studies, and the examining board, and also on the governing bodies of hostels, messes, and lodgings. I may here mention that the practice in the Calcutta University of insisting upon the names of the candidates to be written on the answer papers has long been a matter of complaint in the Muhammadan community and, I think, in fairness to the examiners themselves, the system should be changed. In Madras the names of the examinees are not divulged, but I have not heard that any inconvenience is caused thereby. As for the courses of study I would recommend that Islamic history be recognised at least as an optional subject.

(b) In any system of higher education of women, the cultivation of the fine arts, especially music and painting, should have a special place. In schools for women the care and management of children, the domestic arts, and the art of house-

keeping should be an indispensable part of the curriculum

(c) Speaking for the Muhammadan community the great difficulty in the way of higher education among the women is the custom of purdah. It is, no doubt, showing some signs of weakening, and many families are now prepared to send their girls to ordinary girls' schools up to twelve or thirteen years of age. At present, therefore, higher education among Musalman women would only be possible if a college were to be founded at each university centre for Muhammadan purdahnashin girls, wholly staffed by women teachers, and all necessary arrangements be made for the observance of purdah. Among them such early marriages as prevail among the Hindus are not largely in vogue. On the average they are married between the ages of sixteen and twenty-two. Wherever it be not feasible to establish a college such as is suggested the only other feourse is to organise home classes and provide women teachers to go round, and take those classes

RAY, DR. BIDHAN CHANDRA

(a) The government of the University should be vested (as I have explained in answer to question 14) in the Senate, which should consist of members elected from different constituencies. Such constituencies should be chosen with an eye to their usefulness from an educational standpoint. No representative of

RAY DR. BIDHAN CHANDRA-contd-RAY MANMATHANATH-RAY SARAT CHANDRA

any particular class or sect as such should have any place there. The chief communities that should be represented besides those directly connected with educational institutions are —

- (i) Commercial and business men
- (u) Engineers
- (m) Medical men
- (iv) Laterary scholars of eminence
- (v) Men connected with the spread of education among the masses and the backward classes.
- (vi) Women's education should be directly represented by women
- (b) In chooling courses of study great efforts have been made in the past to avoid such studies as might offend particular communities. For example the study of the growth and practice of different religious faiths may have been omitted because it was felt that the university teaching should preserve a spirit of neutrality in such matters. But if these are fugilit from a purely educational standpoint they could hurt the religious susceptibilities of only a few.
- (c) Happily the broad dividing line between youths of different castes and religious i fast disappearing. No selicime of reform should be adopted which may operate directly or indirectly to widen it. It is punful to a resistive mind to see that students among whom a spirit of bonhomic should be paramount have to her apart eat reprairtly and feel differently because of the rules which have been instituted in a hotel in conformits to the wides of a few. I have opportunities of knowing that such feeling of alcoliness and mutual separation are far to an isling. Classes and rections there mut to but why a table it firm emong students during college life? Differential treatment is still evident in institutions where youths of different nationalities rolled. True there are differences in the mode of life customs recording the will be there but they are neess are evil, and a particular arrancements should not prevail in one part of the institution which are not fourd in an other.

RAY MANMATHANATH

- (a) The needs and the interests of particular communities need not be specially considered in the government of the University except that in the Senate of the University there ought to be men competent to deal with the particular courses of study which may have to be framed to suit the needs of particular communities. The only question then is "Who are most competent to advance, the interests of learning—the different interests should be represented but not the different communities."
- (b) The needs of particular communities may be considered to some extent in respect of the courses of study eg Arabic Persian and agriculture
- (c) In the hostel arrangements the special needs and interests of particular communities may have to be considered but there need be no special arrangement with regard to the facilities of admission to educational institutions

RAY, SARAT CHANDRA

As regards education no consideration should be made for any particular community Only as regards residential arrangements necessary consideration may be made to suit the convenience of the particular community

RAY, SATIS CHANDRA—RIYAZUDDIN, SYID, QUAZI—ROY, The Hon'ble RAI SRI NATH, Bahadur—Roy, The Hon'ble Babu Surindra Nath

RAY, SATIS CHANDRA.

I agree that the needs and interests of particular communities should be differentiated in the courses of study, in the residential arrangements, and in the government of the University—But I would guard against the danger of subordinating general

interests or national culture to communal interests or culture.

I would not reduce the standard of examination because a particular community requires special encouragement, or that special examinations should be instituted for testing the fitness of its members for special callings and professions, because it is backward in education. This course is bound to excite needless jealousy in the community receiving least favoured treatment and will tend to degrade the callings and professions by the introduction of men with a lower standard of university education.

REYAZUDDIN, SYED, Quazi.

(a) The needs and interests of particular communities should be specially considered according to their population. My special interest concerns the Muhammadan community. Now, 52 per cent of the population of Bengal belong to this community. And they ought to be represented by 52 per cent on the Senate and the Syndicate of the University to look after the interests of the students of the community. The education of the community should not depend on the discretion of the other community, which is its rival, in every affair. Some scandals have already been brought to notice as to the results of the examination, which are conducted by, with a few exceptions of Europeans, Hindus. In the government of the University unless there are Muhammadan members in proportion to their population the difficulties and disadvantages of the Muhammadan community would not disappear. There should be a proportionate number of inspecting and teaching staff, also examiners.

(b) In the course of study also books written in the vernaculars and in English by

Muhammadan authors should be introduced into the curricula

A similar number of members should represent the text book committee

(c) Of the money spent on education if 52 per cent be allotted for the education of Muhammadan students, and Muhammadan students are helped in the shape of stipends (as the Muhammadan community is too poor to bear all the expenses) a residential arrangement is possible

I believe Muhammadans have a right to claim these privileges as of right Before these changes are effected the names of all the examinees should not be written on the answer books as has been adopted in the Allahabad University.

Roy, The Hon'ble RAI SRI NA'1H, Bahadur

(a) and (b) The communal interest should not be allowed to interfere with the government of the University or the course of study

(c) Separate hostels should be provided for the different communities

Roy, The Hon'ble Babu SURENDRA NAIH-

(a) The Muhammadan community considers that it is very poorly represented in the Senate of the University I think a few more Muhammadan members may be added to the Senate

(b) and (c) I do not think that particular communities have any real grievance either

in the course of study or in its residential and other arrangements.

SAHA MEGHNAD-SAHAN Rai Bahadur BHAGNATI-SANIAI NISIKANTA-SAURT. The Hon ble Dr TEJ BAHADUR

SARIA MEGRNAD

(c) If the re idential system be adopted I think that proper care should be taken for the accommodation of students of democratic classes (I u e this term to denote those classes which are u unity but sometimes very unjustly styled depressed classes) It is a standing complaint that at the present time the hostels attached to colleges are practically the monopoly of a few aristocratic cla ses-re of the Brahmans, the Kaya thas the laidya and the Nabasaks Members of demo cratic classes are either not admitted or if at all admitted they are allowed to live not as a matter of right but as a matter of grace. If any student of the orthodox type demurs to living with them in the same room and taking meals in the same dining hall the unfortunate student is asked to remove to some other place and take his meals in his own room. The writer knows of several in tances where this state of things has actually ex sted

Now members of democratic classes feel that in at least those hostels which have been constructed at public expense they have the same right as members of other classes. They expect that they should be admitted freely and allowed to live in a manner consistent with their ideas of self respect and dignity. It will not do if separate hostels are opened for them for in that case at least twenty five separate communal hostels should be

opened for each college one for the use of each particular community

That being clearly impossible the only fer if le solution is that the hostels should be declared freely open to all classes of students. The Government as a matter of principle does not make any distinction of caste or creed in points of law or employ ment. The same principle should be adopted in this case. Those students or communal leaders, who find it irrely jour to dine with their fellow brethren of other easter should be asked to shift for themselves, or construct hostels at their own expense. They should not be allowed or encouraged to introduce a feeling of discord in the pure academic atmo phere

Sahaa, Rai Bahadur Bhagaati

I would recommend separate universities for special needs and interests of partle cular communities. To provide for their special needs and interests in a university that is to cater for the general population will be ineffective and a source of trouble.

Sanyal, Nisikanta

There need be no cut and dry rule The University should have freedom to adopt what appears to it to be the best policy But no principle should be acceptable which stands in the way of academic efficiency

Neither the Hindus nor the Muhammadans have accepted for women of their communities higher education as imparted in the present institutions. There should be no undue expansion of such education at their expense until it can be made acceptable to them

SAPRU. The Hon'ble Dr TEJ BAHADUR

(a) and (b) I am not in favour of any communal representation in the government of the University nor do I think that it is possible to design courses of study with reference to the needs and interests of a particular community

(c) As residential arrangements, I should prefer Hindu and Muhammadan students living in the same hostels though necessarily separate arrangements will have to

be made for their board.

SARKAR, GOPAL CHANDRA—SARKAR, KALIPADA—SASTRI, RAI RAJLNDRA CHANDRA, Bahadui—Sanied, Abdullah Abu

SARKAR, GOPAL CHANDRA.

Except in respect of residential arrangements, and in prescribing courses of study, I do not think that special considerations are necessary in the government of the University in the interests of any particular community.

SARKAR, KALIPADA.

I am not for making distinctions of the soit contemplated so far as education, pure and simple, is concerned. There must be one standard and one rule for all. It is preposterous to think, for example, of a Muhammadan student being allowed to graduate with a simpler course of study than his Hindu and college mate.

But, in certain pecuniary matters, as, for example, college and examination fees, prizes, medals, and the like, some consideration may be shown to backward areas or communities. These areas or communities should be represented in the government

of the University.

SASTRI, Rai RAJENDRA CHANDRA, Bahadur

When Hindus and Muhammadans and, possibly, other sections of the people are going to have universities of their own, no special consideration need be shown to them either in the management of the University or in regulating its courses of study. It is only residential and other airangements that call for consideration in the case of important sections of the people

SAYIED, ABDULLAH ABU.

Rightly or wrongly there is a strong feeling amongst Muhammadans that though they are numerically superior to other communities in Bengal, and are making every effort to advance in education, very little regard is paid to their requirements in the University Cases like that of a Muhammadan Sanskrit student being removed from the University class on the ground of his faith naturally cause strong resentment and Muhammadans reasonably feel that had they been given a proper share in the government of the University such sectarian prejudices could have been effectively checked The community has repeatedly urged upon the University the desirability of doing away with the practice of the examinees' names being written on answer papers, but hitherto to no pur-To get an insight of what the community feels regarding the constitution of the University, I would invite a reference to the issues of December 14th and 21st of the "Mussalman" of Calcutta Although Persian and Arabic are taught in many of the colleges affiliated to the University, in the cultivation of which Muhammadans are deeply interested, it is to be regretted that there has not been for several years past, and even at present, a single member on the Syndicate of the University who is inter-University publications on these subjects seldom come out ested in their studies punctually, and some have never seen the light, though their publication has been promised since the inception of the new regulations Besides, the few members of the community that are on the Senate are mainly taken from those not connected with collegiate education which they are supposed to control Provision for at least two Muhammadan members on the Syndicate and 20 on the Senate should be made

Since Muhammadans are more cosmopolitan than any other community in India it is necessary to offer for the proper education of the youths of that community a course on Islamic history and civilisation, alternating with some other subject throughout their university career. At present, such a provision exists only in the post-graduate course of history, but this should begin earlier from the I. A stage rising up to the M. A. In no case can the argument of teaching people their own glorious past be applied with

greater force than in that of the Muhammadans

Scottish Churches College Senatus Calcutta—Seal Dr Brajendranath—Sen Bipin Behari

Scottish Churches College Senatus, Calcutta

- (a) We consider that any very marked adaptation of the University to the needs and interests of particular communities is alien to the very idea of a university Normally if discussion is kept on purely academic lines no question should arise in the University as to the particular community to which a student belongs. We do not therefore think that any formal provision should be made for the representation of particular communities in the government of the University. We consider that this should be left to the practical common sense and public spirit of the electorates or nominating authorities. At the same time the University should regard it as one of its functions to see that the needs of a particular community are not overlooked and that every encouragement is given to backward communities.
- (b) As to courses of study we are of opinion that a sufficient number of options would meet all the requirements here
- (c) The provision for the various communities in regard to residential arrangements should be left to the different colleges acting either separately or through voluntary co-operation

SEAL Dr BRAJENDRANATH

My scheme of a provincial educational council with the control of general policy and financial management would provide for the representation on an elective basis of the principal interests and communities but the Senatus Academicus in charge of educational administration (including courses of study and examinations) will be composed of ropre sentatives of the teachers in all the facultie general as well as technological with co opted experts and specialists and business and professional men chosen in the interests of edu cational efficiency without reference to the claims of communities So far as residential and other arrangements are concerned the educationally backward communities or those the water line (like the Muhammadans on the one hand and the Sahas Suvarna Vanils Yugis Barus and Namasuiras on the other) have separate claims on the public funds and should be represented on the students residence committees in the University but every college hostel should provide an additional heterodox department which should be opened to members of all communities without distinction of caste or creed The humiliating position assigned to students of the so called lower in some hostels (not all private institutions) is a running sore which should be stopped at once

SEN BIPINBEHARI

The University has been founded on a secular basis and on the principle of equality In the republic of learning no sectarian considerations should be allowed to interfere with higher training. The walls of separation between classes and creeds should go down under the influence of liberal culture and the University should promote social intercourse among all classes of students with due respect for their religious principles. A common intellectual kinship and rivalry should take the place of petty strifes separating one community from another. Freedom of thought and spirit of intellectual injury will remove all section'd prejudices. The object of the University is to place all classes on a common intellectual platform. If the Senate or the governing body of the University is composed of men of their cluster there does not appear to be any necessity for safeguarding the interests of particular communities by a system of communal representation which if introduced will give rise to a number of factions and petty strifes prejudical to the best interests of the University as a corporate body.

SEN, BIPINBFHARI—contd —SEN, Rai BOIKUNT NAIH, Bahadur—SEN, Dr S K — SEN, Rai Satis Chandra, Bahadui—SEN, Satish Chandra

The Calcutta University has not been indifferent to the special needs of particular communities. It has prescribed courses of studies suited to their requirements, and

has always acted in harmony with their religious and moral scruples

But the boards of studies should be better organised by the admission to them of scholars and professors, other than fellows of the University, who have long specialised in the subjects for which the boards are constituted. It not infrequently happens that gentlemen who are fellows of the University, but who neither teach a subject nor have made a special study of it, are appointed to be members of the board in that subject. I beg to suggest that members of the post graduate boards of studies should be members of the under-graduate boards of studies.

There should, however, be separate hostel arrangements for students belonging to

different communities

SEN, Rai Boikunt Nath, Bahadur.

(a) and (b) In the government of the University and in its courses of study no special consideration is required for the needs and interests of particular communities

(c) Residential and other arrangements may be made for the Muhammadan community, Christian converts, and the domiciled community

SEN Dr S. K

(a) The main points are the religious and social requirements of the Europeans, Eurasians, Native Christians, Hindus (Liberal) and (Orthodox), Brahmos, and other castes and sects. If the ideals of the British universities and standards, with British elements dominating at present, are maintained, special consideration in the government of the University is not required.

(b) As regards courses of study the interests of European men and women, Eurasians, and others with the same ideas should be considered in framing mechanics, music,

drawing, and similar courses

(c) It is difficult to observe the difference in habits and sentiments of Indians of different religions in England. That idea should be encouraged by having general hostels. Particular small accommodation for more orthodox types ought to be made in the beginning.

SEN, Rai Satis Chandra, Bahadur.

- (a) In the government of the University the needs and interests of particular communities should be considered
- (b) Yes, but on no account should there be any lowering of the standard in the courses of study

(c) Yes

SEN, SATISH CHANDRA

(a) The constitution of the University should be catholic and eelectic I do not consider that there is need for special communal representation

I, however, think secondary schools, as forming the groundwork of the University,

should be adequately represented on the University

(b) It suffices if courses of study are various, as at present, to meet the choice of students of different sects

(c) Residential arrangements should be made according to the requirements of the particular community to which the boarders belong I would strongly advocate a religious training of the inmates within the hostel

SEN SURYA KUMAR—SEN GUPTA Dr NARENDRANANH—SEN GUPTA Dr NARES CHANDRA

SEN SURYA KUMAR

- (a) Particular communities should have a share in the government of the University in proportion to the number of boys studying in colleges from their respective communities.
- (b) No special consideration in the course of study should be made in favour of any particular community
- (c) Residential arrangements may be made for different communities at different places Any other arrangement in favour of a particular community should not be made inasmuch as it is likely to result in discontent and bitterness of feeling

SEN GUPTA, Dr NARENDRANATH

I am not infavour of representation of the particular religious or social units in the government of the University But arrangements should be made for the residence of different sects and religious groups

It is desirable however that the different professions such as law teaching and medicine as well as the mercantile community should be represented on the Senate.

I have no sympathy with the Dacca University plan of introducing special degrees and special courses of study for the Muslim community

SEN GUPTA Dr NARES CHANDRA

There ought to be considerable provision for free tuition and bourding as well as partial remission of fees for poor students of all communities—especially of backward communities.

The interests of Muhammaduns should be considered in the designing of the courses by giving to Arabic and Persian the sume place as Sanskrit. If they so desire Muhammadans may endow special chairs for Islamic studies but I do not think the University is called upon to provide in a special manner for such studies in the present circumstances.

I do not think that there are any special interests which ought to be secured in the government of the University. The only possible interests are those of Muhammadans and Anglo Indians. But I think it would be against principle to give to Muhammadans and Anglo Indians as such a right to have representatives in the Senate. High academic qualifications and interest in education are essential in every member of the governing body of the University. Where a Muhammadan or Anglo Indian has such qualifications he should be appointed by all means but no one should be appointed in early because he is a member of a particular community.

I am of opinion that the number of elected fellows ought to be largely increased if that is done there is a sufficiently large number of Muhammadan graduates who may if they are so inclined return quite a decent number of Muhammadan fellows by getting themselves registered and voting in a block

To look upon education from the point of view of sectional interests is a permicious habit and should not be encouraged. On this matter, it should be remembered that questions on which the interests of Muhammadans go against those of others arise in the Senate once in fifty years or more. For the sake of these rare occasions it would be absurd to permanently weaken the Senate by bringing in members who are there not by virtue of their academic qualifications but because they are supposed to look after the interests of a community.

SEN GUPTA, SURENDRA MOHAN—Scrampore College, Sciampore Sharp, The Hon'ble Mr H Sheth, Pandit Hargovind Das T, Nyayatirtha, Vyakarantirtha.

SEN GUPTA, SURENDRA MOHAN.

(a) I do not think that particular communities can be specially represented on the Senate or the Syndicate. They should be represented by general electorates of schools and colleges, as well as by members of educated communities and by benefactors and if they cannot come in by any of these channels I am afraid they must be satisfied with their representation by Covernment nominees only

(c) In residential airangements attention should be paid to making separate airange-

ments for special communities

Serampore College, Serampore

We consider the University should be broad enough in its aim and outlook as to be able to deal fairly and impartially with the particular communities and minorities in its area. No community ought to be made to feel that it cannot rely on liberal treatment and fair play on the part of the university authorities. Even prejudices should within reason be respected, provided that thereby the rights and liberties of others are not interfered with. This principle we would earry into all three departments mentioned in the question. A university that exercises its powers and privileges in a tyrannical way, and drives minorities to form separatist independent organisations, is unworthy of the

SHARP, The Hon ble Mr. H

The consideration of the needs and interests of particular classes is of great importance. Among such communities in Bengal would be reckoned the Musalmans (who though numerically just over half the population, form a minority among those who seek higher education), the Buddhists, and the depressed classes

- (a) The Musalmans require larger representation on the governing bodies. This can best be arranged by the establishment of local universities at centres of Muhammadan population like Dacca and Chittagong and by the devolution of examinations.
- (b) One of the chief complaints of the Musalmans has been the alleged difficulty of the Peisian course owing to insistence upon a certain knowledge of Arabic. This has been partially remedied. Another is the unacceptability to them of some of the books recommended for the study of the vernacualar in the matter of language, subject, and sentiment. I have not heard of any complaints from Buddhists regarding the Pali course. The suggestions made in my general note would probably remove any alleged hardships.

(c) Complaints are sometimes made that Musalmans have difficulty in gaining admission to colleges and to hostels. I am unable to say how far these complaints are justified. It is important that Musalmans should have their own hostels (to a considerable extent they now possess them) supervised by Muhammadan professors, and with arrangements for religious observance, which is much prized

by this community

SHETH, Pandit HARGOVIND DAS T, NIYAYATIRTHA, VYAKARANIIRIHA

The needs and interests of all important communities, irrespective of their number should be considered if they contribute towards the literature of the country, helping modern research in sciences, philosophy, language, etc. The members of such communities should be given the opportunity of placing their views as regards the governing body of the University, their literature should form a part of the courses of study and their views should be respected in residential and other arrangements.

SINHA KUMAR MANINDRA CHANDRA—SINHA LANCHANAN—SIRGAR The Honble Sir Migratax—Südmersen L W—Suhrawardy Hassay—Suhrawardy Z R Zahid

SINHA KUMAR MANINDRA CHANDRA

(a) (b) (c) Every effort should be given to secure adequate representation for the interests of particular communities such as the Muhammadan and the domiciled Anglo Indian and every attempt should be made to include representatives of such communities in the deliberations of the University This will help a cosmo politan view being taken of problems affecting the University

SINHA, PANCHANAN

The Calcutta University had always been undenominational and in the best in terests of education should remain undenominational. The needs and interests of particular communities need not be specially considered either in its government or in its courses of study. But there should be separate residential arrangements for Hindus Min.almans and Christians.

SIRCAR, The Hon'ble Sir Nilratan

The interests of part cular communities may be recognized in the residential arrange ments but they should be altegother ignored in the government of the University as well as in the courses of its study

SUDVERSEN, T W

I do not think that the present University can be fairly charged with any deliberate neglect of any particular community. Muhammadans however are of opinion that they do not get a fair representation upon the Senate and the Syndicate and that the Muhammadans on the Senate are usually unconnected with collegiate education.

SUHRAWARDY, HASSAN

(a) Proper representation of members of all communities is necessary to safeguard particular interests and answer peculiar requirements eg there is not a single Muhammadan on the faculty of medicine

(b) Only in general education

(c) It is very necessary that cwy and free social intercourse should be encouraged to fight down caste and recial prejudice so that in the end an advanced student and Varsity man will break through the shell of bigotry and denominational bias in a way worthy of one having a liberal education and not simply get through certain stiff tests of an academical nature

SUHRAWARDY, Z R ZAHID

(a) The Muhammadan community backward as it is in education should receive special consideration and for this purpose the representatives in the Senate should be increased so as to secure as teast one third of the number of senators from the members of that community On the Syndicate there should be the same proportion. Besides every institution should have a few Muhammadan Suhrawardy, 7 R Zahid-contd-Wahiid, Shams ul-Ulama Abu Nase-Wibb, The Hon'lle Mi C M-Whitiams, Revd Garified.

professors in the general line, and not for Arabic and Persian only, as at present I understand there is not a single Muhammadan on the staff of any college except for Arabic and Persian

(b) In the case of Bengah speaking Mohammadans. Urdu should be considered as a

second language, along with Persian, Arabic, etc.

(c) With regard to hostel accommodation and other facilities for Muhammadans I adopt the recommendations of the Committee appointed by the Bengal Government to consider questions connected with Muhammadan Education in 1914

WAHEED, Shams-ul-Ulama ABU NASR

(a) The Musalmans must have an effective hand in the government of the University in order to promote Muslim education and safeguard the peculiar interests "The ratio of the number of Muslim scinators to the of Muslim students total number of Indian senators should be equal to the ratio of the Musalman population of Bengal to the total population" The Muslim fellows of the University should be allowed to nominate an adequate number of representatives on the Syndicate from among themselves There should be, at least, one Muslim member on every board of studies If the study of Bengali be made compulsory on all students there should be adequate Muslim representation on the board of studies for the Sanskritic languages (as this board also selects text-books in Bengali) in order to see that text-books containing expressions offensive to Muslim taste and feeling should not be selected In order to increase the number of Mushms qualified to sit on the Senate qualified Muslims should be appointed to the staff of the University There should be Muslim representation on the governing bodies of colleges

(b) An Islamic course of studies, under a faculty of Islamic studies, combined with English, leading to the university degrees, should be provided. Every college should make provision for the teaching of Arabic, Persian, and Urdu. The University should make provision for the study of the history of Islamic civilisation.

beginning from the intermediate stage

Though the value of hostel accommodation has been definitely recognised the actual accommodation provided for Muslim students is quite out of proportion to their needs. The University should make adequate provision for hostel accommodation for Muslims. Muslim students should be under the superintendence of Muslim teachers. Provision should be made for religious observances.

In order to ensure that Musalman students will be able to secure admission into

colleges an adequate percentage of seats should be reserved for them.

WEBB, The Hon'ble Mr. C M.

In Burma the community whose needs and interests require to be specially considered is the Burmese community. I should deprecate any special consideration being given to any other community. The University of Burma should be a purely national imversity guiding and co-ordinating the intellectual activities of the Burmese and of the indigenous races of the province

WILLIAMS, Revd GARFIELD

(a) Not at all in the government of the University Very largely in the government of the colleges.

WILLIAMS Revd Gapfield-could-Wordsworth The Honble Mr W C-Yusuf Khrn Sahib Maulyi Mohammad

(b) Not at all in the university courses Colleges should be at liberty to give what compulsory or optional teaching they lid on any subject they like in any residence or group of residences under their control

(c) The University should have nothing to do with this. This is a matter for the college authorities who should be given power to do what they think best in respect

of this matter

WORDSWORTH, The Hon ble Mr W C

I consider that the following should have their needs and interests specially considered in the government of the University in its courses of study and in its residential and other arrangements—

(1) The Muhammadan community

(ii) Those engaged in Luropean education

(m) Those engaged or interested in women a education

It is advisable that efforts should be made to interest the non official and non educational community both Indian and I uropean in the affairs of the University. Of recent years the university a interpretation of the needs of the public it serves has been mainly inspired by one dominant personality with much resultant unrest. A more catholic government would give wider suisfaction and diarm much lostifity. A more catholic constitution of the Senate might be accompanied by the reservation to Covernment of the right of nominating two members of the Syndecte this could be used to nominate eg a Mul ammadan when as a surul nuther the faculties nor the Senate elections

YESTE Khan Sabib Maulyi Morrison on

- (a) It is desirable in view of the number of Muhammadans in this province and the increasing proportion of graduates among them that at least one third of the total number of members of the Senate should be from this section of the community of the total number of a hundred senators fifteen should be elected by the registered graduates and of these fifteen seven should be Muhammadans. For the remaining members of the Senate the principle of nominating one third from the Muhammadan one third from the Hindu and one third from the European community should be recognised. There should be no ex-officir fellows except the Rector Chancellor Vice Chancellor Member of Education and the Director of Public Instruction Professors should be among the nominated members.
- (b) It is a universal complaint among Muhammadans that religious instruction has not been recognised as part of the curriculum and many orientalists have been of opinion that educational systems in this land should have been based on the religious courses in the existing institutions. The University cannot give saits faction to the Muhammadan public until it makes sufficient provision in its courses of moral and religious text books which will in some measure compensate for the lack of scripture lessons and citechism in the school course. I consider that this need cannot be met until there is a strong representation of Muhammadans on the senate text book, committee and the boards of study and faculties because the mere acceptance of the principle is not enough it is necessary to have a group of men with definite views empowered as also required by the University to in troduce books.
- (c) As far as possible separate hostels for Musalmans and Hindus should be constructed and where this is not feasible owing to the small number of members of either community they should have separate accommodation in the same house with in dependent messing arrangement. Seats should be reserved for Muhammadan students in colleges and hostels according to the population of the division. Hostel accommodation should be provided for Muhammadan MA and law students.

ZACHARIAH, K.

ZACHARIAH, K

My general answer would be -- "As little as possible". As a free trader I do not believe in the protection of infant communities—and this for two broad reasons, busides special ones

(i) Communal representation and division are immical to the development of a corporate spirit. On the other hand, they tend to create factions and cause questions to be decided not on their intrinsic merit, but on party grounds.

(11) They tend, further, to keep the communities specially represented in a continued

state of tutelage

There is nothing so invigorating and healthy as having to stand up and fight without special favour. To these general reasons may be added special ones applying particularly to a university. The component units of a university—which, like the State, is a communitar communitation—are not racial or religious communities, but colleges. The test of a university is indeed whether it can melt diverse elements into a common culture—it must fuse, and not simply envelope. In this matter, we may take warning from the evil results of the division into "Nations" in medieval universities. Everyone knows of the secession of the Germans from Prague in 1409. Here is an example from Oxford "A more serious fray than usual between northern and southern students in the University in 1334 led to the retreat of the former who withdrew to set up a rival university at Stamford. The King was forced to recall the Northerners"

Nevertheless, certain exceptions are necessary

(b) In the courses of study communal differences have, to a certain extent, to be considered, $e\,q$, in allowing different vernaculars

(c) In hostels different kitchens and dining-halls may be needed. (But see my answer to question 19)



QUESTION 23

(i) Are there any points in which your answers to the foregoing questions would be different in respect of the needs of men and of women?

(ii) To what extent and in what fields are additional and special facilities for higher

education required for women P

(ni) What are the peculiar difficulties and needs which affect the higher education of women in India P

ANSWERS

ATVER SIT P S SIVASWAMY

Additional and special facilities for higher education are required for women to enable them to take their proper I lace in the professions of teaching and medicine

The system of early marriage interferes with the progress of higher education among Indian women but I am inclined to think that with the extension of the system of high schools and colleges staffed entirely by women there will be less and less objection to the sending of girls to high schools and colleges for the purpose of education Medical colleges run by female doctors and taking in only female pupils will soon become a neces sity In fact it has been engaging the attention of certain medical mi ionaries and I believe also of Government

ALL NAMED NASIRUL MAMALEK MIRZA SHUJAAT Khan Bahadur

(1) So far as the Muslim females are concerned their guidance should be entrusted to Muslim gentlemen until the women are fit to give advice them elves

(n) and (m) To the proper education of Muslim females purdah and early marriage are the greatest obstacles The prejudice of the past years against any and every kind of female education has considerably diminished but as this cannot be got rid of in a short time rearrangement should be made by appointing visiting female teachers who might go inside the "anana and teach Mu lim purdah cirls Government should select important centres of Mp 1 m population and there encourage the establishment of gurls schools and liberally help the existing ones with the ultimate view of maling them training schools for terchers Special care should be given to tho e places where old and aristo eratic Muslim families live to enly their sympathies and draw the students from that class which will carry influence with the general public and populari e female education The greatest difficulty at pre ent is to find trained female Muslim teachers even for the lowest forms and so far there seems to be no Government provision to remove this urgent want

Association of University Women in India

(i) It is not desirable that a lower standard should be required of women than of men in any department of study

In regard to professions equally open to men and women it is suggested that the

standard of work and the curriculum should be the same

(11) The special needs of India make neces ury a training in mothercraft and child culture and in domestic science and domestic anitation. It is suggested that special diploma cour es in these subjects and in art applied arts home arts should be provided at a central teaching institute

ASSOCIATION OF UNIVERSITY WOMEN IN INDIA contd.—BANERIFA, J. R.—BANERIFA, Dr. Pramathanath-Banirifi, Gauranganath.

(m) The peculiar difficulties which affect the education of women in India are:-

(a) The purdah system

(b) The practice of early marriage.

- (c) A widespread prejudice against education, even in its primary stages, based on mere conservatism
- (d) A wider spread fear of higher education as likely to unsettle women and unfit them for home life.

The chief needs are:-

(A) Training colleges

- (B) Women qualified and willing to undertake educational work both in schools and colleges It is thought that the improvement of school education would help the situation in regard to the higher education of women
- (C) Definite propaganda, stirring up the women who have received the advantages or higher education to a sense of service

It is thought that there should be some definite separate organisation to represent women in matters relating to the University, and that women should, in addition, be represented on the Senate

We would recommend that such separate body should include —

(1) Two representatives of each affiliated college, one being the principal

(2) Principals of affiliated schools

(3) One representative of European secondary schools

(4) Two representatives of the Association of University Women in India

(5) One representative of the interests of medical students

(6) Any other representative whom it may be necessary to co opt from time to time

That the Council should be a regularly constituted body meeting at stated intervals and forwarding its recommendations to the Syndicate

That this Council should be recognised by the Senate and should be supplied with all

the literature, etc., that is supplied to the members of the Senate.

BANERJEA, J R

(11) For training of teachers and for medical education Women cannot go in for law as they are not allowed to practise in courts The career of a teacher, doctor, or inspectress is open to them Hence additional and special facilities for training of teachers and for medical education are required

(111) Girls in orthodox Hindu families are married early and hence the higher education

of women is seriously affected.

BANERJEA, Dr. PRAMALHANATH.

The educational needs of women are not absolutely identical with those of men, but a course of general instruction is as necessary for the former as for the latter The question of special facilities for women should be carefully investigated with the help of persons who are intimately acquainted with the conditions of women's education in this country

BANERJEE, GAURANGANAIH.

"With scrappy teaching, with no preparation for her subsequent calling as wife and mother, without any comprehension of the position of a man as a citizen, she becomes the life-companion of the latter But the family is still the mainstay of the nation and will remain so as long as the life of the State is healthy. The whole civic

BANERJEE GAURANGANATH-contd -BANERJEE Sir GOOROO DASS

education of the boy will give us much less anxiety if all girls are trained for their duties as wives $\kappa^{\alpha}r$ except — Dr Georg Kirschensteinerin — Education for Citi enship

- (i) (a) For women who wish to prosecute their studies regularly in schools and colleges preparing themselves for the university examinations. I suggest that there ought to be a separate arrangement for instruction with courses of study specially adapted to the characteristic needs of Indian women. For instance a graduated course in domestic economy principles of hygiene child psychology eitheties fine arts etc. should form a part of the university curricula for women in lieu of certain abstract and abstruse technical and scientific subjects e.g. advanced mathematics technology chemistry geology zoology etc.
 - (b) For women living under the anana system who owing to special social and economic reasons cannot attend a course of study in schools or colleges affiliated to the University I propose that a special course of instruction suited to their peculiar needs should be inaugurated and for this purpose strictly purdahna him institutions (like the proposed Tikari College for Women) should be established where such a course could be completed within eight years beginning with their sixth year and ending with their fourteen
- (iii) I consider the following causes as mainly affecting the higher education of women in India vi —
 - (a) Too early marriage
 - (b) Too early child bearing
 - (c) The anana system
 - (d) Depressed economic conditions of the middle class
 - (e) Peculiar social structure and environment
 - (f) Want of strictly purdahnashin schools and colleges

BANERJEE SIL GOORGO DASS

- (i) There se three main points in regard to which my answers to the foregoing questions would be different in respect of the needs of men and of women namely —
 - (a) The subjects to be trught which should include those the study of which will impart knowledge or skill which will be useful to females in playing the part assigned to them by nature in their domestic and social spheres
 - (b) The institutions for teaching which in the case of females should be schools and colleges established exclusively for them
 - (c) Rules relating to the residence of students which in the case of females should be largely relaxed
- (u) I do not think that any additional or special facilities for Ligher education are required for females by reason of any peculiarity in their mental constitution which if anything gives them advantage over males. And my limited experi ence leads me to endorse fully what the Sanskrit poet says.—

To gather knowledge men must strive And over many volumes pore But favoured women all their lore

With ease through Nature s grace derive

(m) The anana system and early marriage are institutions which create in the way of the higher education (as ordinarily understood) of women But they serve useful purposes in their own way and rightly regulated they have their fair side and help a higher training spiritual if not intellectual which has made the Hindu wide and the Hindu mother when pain and anguish wring the brow the ministering angels that they have been

VOL XII

BANERJEE, Rai Kumudini Kanta, Bahadur—Banerjee, Muraly Dhar—Banerjee, Sasi Sekhar—Banlrji, The Hon'ble Justice Sir Pramada Charan

BANERJEE, Rai Kumudini Kanta, Bahadur.

(1) Special subjects for studies, such as music, may be prescribed for female students

(11) In the field of teaching, especially in the secondary stage, additional and special facilities should be given. In Bengal female education is more backward, and one of the causes is the dearth of female teachers.

(111) Social customs, such as early marriage, affect the higher education of women in

India.

BANERJEE, MURALY DHAR.

(1) My answer to question 13 would be different in respect of women. In the secondary schools in Bengal guls should be taught sanitary science, domestic economy, and cooking in place of physical science, physiography, and geography in the higher classes

In the colleges lady students should be taught child-psychology as an alternative to logic or science at the intermediate stage and rearing up of children and nursing

of the sick as alternatives to an optional subject at the graduate stage

(11) In medicine, fine arts, and some branches of technology additional and special

facilities for higher education are required for women

(iii) The peculiar difficulties that affect the higher education for women in India are their early marriage and seclusion To overcome these difficulties the following arrangements are needed —

(a) Besides an arts and science college separate medical, fine arts, and technical

colleges for ladies should be established

(b) To enable married non-resident students to pursue their studies the lectures should be arranged at convenient hours, e.g., between 12 noon and 3 PM so as not to interfere with domestic duties

(c) Omnibuses should be provided at a moderate charge for all non-resident students

(d) The fees should not be prohibitive and there should be free studentships and stipends for meritorious poor students and widows

BANERJEE, SASI SEKHAR.

(1) In some respects the needs of men are different from those of women In regard to women my answer to question 7 should have no application. I do not think that there is any need for women to qualify in technological and applied science. My answer to question 22 would also be slightly different so far as parts (b) and (c) are concerned. The needs and interests of women should be specially considered by the University in its courses of study and in the residential and other arrangements.

(11) Domestic science and hygiene may be made a special branch of study both at

the intermediate and degree stages

(m) The purdah system and early marriage of girls that prevail in India offer special difficulties. To these may be added the absence of secondary schools for girls outside Calcutta and also the want of an adequate number of women teachers for schools and colleges

BANERJI, The Hon'ble Justice Sir Pramada Charan.

The chief difficulties in the way of higher education among women are the custom of purdah, or seclusion of women and early marriage. The best remedy would be the establishment of separate colleges for women

BARDALOI \ C-BASU SATIENDRA \ATH-Bengal Landholders Association Calcutta-Bethune College Calcutta

BARDALOI, N C

If am not a great admirer of higher education of women till our men find sufficient means to feed them Besides I find that the best traditions of national life are lost by training up Hindu grils on the model of European grils or of grils of other countries the ideals and religious of which are quite different from those of ours

BASU, SATYENDRA NATH

The needs of men and women are not identical. The training of women should therefore be different from that of men

Special facilities should be offered to women in the fields of medicine and pedagogy. In formulating a scheme for the education of women the requirements of their social and domestic life should not be lost sight of

Bengal Landholders Association, Calcutta

The question of university education for women in Bengal (and in India generally) is not so much an educational as a social question. There are social customs among our people (carly marriage purilah and so on) which present an insuperable bar in the way of spreading university education among our women and till these customs have been largely modified the discu sion of such questions has hardly any practical bearing Perhaps much can be done for fomale education by organising something in the nature of university extension lectures but we doubt as to how far missionary work of this nature will fall within the scope of the activities of the University.

Bethune College Calcutta

(i) Girls seeking university education fall into two classes—those who intend to quality themselves for the teaching profession and those Chowshury B K HOY D X Sem F C Ch tterlee K B university that the control of th

Girls colleges accordingly should have two departments—a special department to train in educational theory and practice and a general department. The standards in the special department should be assimilated as far as may be to the university.

standards for the degree of teaching

For the general department it is not necessary and is in fact undesarable that there should be the same rigid standards as those which in the circumstances of the country have to be fixed for boys in view of their qualifying themselves for the services or the professions. Each college should be allowed to fix its own courses of study and to grant leaving diplomas to its students. Such of them as may desire to have their attauments appraised by university standards in any subject may at their option present themselves for the university examinations in the subject it being undesarable for them to offer more than one subject at a time. The hustle of the examinations which is only a hard necessity in the case of our boys is good neither for genume culture nor for physical health. The strain on health that it involves is recognised to be too much in the case of many boys and there can be no excuse for gratuitously exposing the future motherhood of the country to this wasting influence.

Women here should have greater freedom of study especially in subjects which

Roy D N may increase their practical value in life

Bethune College, Calcutta-contd

(11) The particular needs of the education of women should be specially considered, not necessarily by the University which, however, must look after the interests of those women who follow a university course

There should be a special board consisting mainly, if not entirely, of women Tho board should be entrusted with the promotion, guidance, and control of the education of women in general, irrespective of the communities to which they may belong This board of studies should be independent of the University

With reference to question 22(a) women's colleges and schools are, according to the present system, not at all represented in the government of the University. This seems a serious omission since men by themselves could not possibly be aware of all the needs and difficulties peculiar to a women's school or college. Institutions for women should be equally represented on the Syndicate and Senate of the University with those of men so that the question of vomen's education might no longer be subject to the ideas of men who, after all, must have very little knowledge of the special training needed by the women of India to equip themselves for life.

With reference to question 22(b) in university education the courses of study for women should remain mainly the same as that of the men, but among the optional subjects domestic economy, scientific needlework, and drawing might

be specially included for women at the intermediate stage

With reference to question 22(c) there should be no private hostels for vomen unless those hostels be placed under regularly recognised boards consisting mainly of women. It would be better, however if there's were a sufficient number of hostels or sufficiently large ones attached directly to the recognised colleges for women to meet the need for them. At present there is a great demand for more hostels for the women whose homes are in distant villages, and who find it extremely difficult to find accommodation suitable from all points of view. There are even cases when students have had to give up higher education because they were unable to get into desirable hostels.

(iii) The higher education of women in India, as we understand it at present, means university education. This soit of education, however, is not suitable to all the women of India. It may be, in fact it is, necessary for those women of the Christian and Brahmo communities who desire, after completing their course of studies, to take up some career, eg, medicine, teaching, etc. There are many, however, at present who have no such intention, but who follow a university course simply because there is no other system of education they can take up in order to satisfy their desire to acquire more knowledge than is to be obtained in the present high schools

A separate system of education, other than university, might be introduced for such students whose numbers will gradually increase with the increase of proper

facilities for the education of Hindu and Muslim girls

Before writing further with regard to this system of education I would like to state that there should be more purdah schools for Hindu and Muslim girls where the teachers will be women only Many Hindu and Muslim girls (and I even know of cases of Christian girls) are at present prevented from studying in certain girls' schools because of the presence of male teachers. And there are many Hindu and Muslim girls who are unable to study at all because there are not enough schools with only women on the staffs. There are also many Hindu girls who are prevented from continuing their studies after marriage for the same reason, though their people would most readily allow them to do so if only the staffs were all women. I know of similar cases with regard to university education. Remarks are often made by Indian men, even by Christian men (who are supposed to be more advanced in this respect than Hindus) against the presence of men in girls' schools and colleges.

Going back to my point with regard to a separate system of education, other than university, I need not emphasise the real want of a proper system of education for the increasing numbers of Hindu and Muslim girls, as well as for those Chris-

Bethune College Calcutta-contd

- tians and Brahmos who do not intend to take up cureers but who will marry sconer or later. It would do them and the future generation a world of good if they were trught how to manage their homes and bring up their children
- The currouls for such students should include a study of the vernacular mathema ties English Sanskrit (Persian for Muslims) history geography nature study hygene first aid domestic occonomy cooking needlework music and drawing—all according to scientific methods During the two last years of the cour o some if not all the following subjects might be retained at vernacular English history cooking needlework music. To these should be added a simple study of the psychology of the child mind and of the training and management of children. The students who follow the above system would be expected to continue their studies until the age of eighteen years by which time the course should be completed for it is doubtful whether there will be more than a very few students for whom the above course is designed who will be allowed to continue studying after that age
- The board of studies for the direction of women s education referred to in question 23 should have directing and perhyan snapecting control over those schools which follow the above system for there should be one superior body to see that the same standard be observed throughout the province
- The board might consist partly of heads of women's institutions partly of women of university standing unconnected with educational institutions and partly of Indian women of position and some though not necessarily university education. These might possibly co opt a few men to sit on the board
- There need be no public examinations for the women of these institutions. It should be sufficient for the head of every school to give certificates indicating the degree of success attained by the students before leaving school or college if the institutions be styled as such
- (ii) The women in Calcutta are at present much exercised by the withdrawal of the families A L facilities they have hitherto enjoyed of studying medicine in their own city. It is true that there were only a few women availing themselves of such facilities. In the nature of things this was inevitable but the number would have increased.
 - The present policy seems to be to send all women desiring medical education to Dellin No policy could be better calculated to kill out the growing desire of women to become qualified as doctors
 - Delhi is 900 miles from Calcutta its vernacular is different—its university is naturally different—what fathers of young guls would be likely in this country (or even in England) to send their daughters 900 miles to what on account of the difference in the vernacular may be called almost a different country for the five years necessary to qualify as doctors ?
 - Instead of discouraging like this the young womanhood of Bengal from taking up medicine everything should be done to encourage them to do so Women doctors are wanted by the women of Bengal
 - The present condition of women seducation in Ind a is a transitory one—the difficulties are chiefly due to the seculadel position to which the women of India have been subjected since the Muslim invasion
 - At the present time all will I think agree that the days of seclusion on the old lines are numbered and that the main problem of to day is to make the trans tion from the past to the future in such a way as to avoid any disaster or reaction
 - No body of men is competent to deal with the manifold problems which such a transition creates—only the women of India can do that The co operation of the men will be needed at every step but their contribution must be that of ready sympathy and of a determination to help the women in every way to realise their at present hidden capacities

Bothune College, Calcutta contd

- From what I have gathered from my contact with many types of Indian ladies I conclude that the two following distinct types of education are required by them —
- (a) An education for the majority whose mental outlook and capacity does not allow of university standards
 - For these a full education fitting them for their lives should be available and should be entirely in the hands of women and of such others as they may call into their councils
- (b) An education for the minority (but as years pass a constantly increasing minority) These require an education of the university type, but on much broader, more wholesome lines than is available at present
 - The solution of the problems connected with this type of education seems to lie in the admission to all the university boards, syndicates, and senates of a number of broadminded, representative women, who would voice the opinions of the women graduates and undergraduates and the general feminine public.

The result should be two-fold .-

- (A) In those subjects of study common to men and women the University would be the richer by the greater breadth of view due to the admission of women to its councils
- (B) Alternative subjects of study would be introduced into the university scheme, subjects which are at present absent because they appeal only (or more) to women
- Each university would in this way be an Alma Mater to its daughters, as well as to its sons, providing each with the means of study in their own peculiar branches of learning and, at the same time, nothing would be labelled as a man's or woman's subject, each individual being free to choose those subjects in which he (or she) feels his (or her) power lies
- Such a scheme would, I believe, suit the women of India better than a separate women's university. This latter has been considered necessary because of the impossibility experienced so far of obtaining a proper foothold and position for women in the existing universities.
- It may indeed be necessary in order to develope women's education on the right lines to have some such separate universities and this for the following reasons
 - (1) On account of the early age of marriage which makes higher education impossible to so many girls if on exactly the same lines as men
 - (2) On account of the necessity, in order to obtain present university standards at an earlier age, of teaching every subject (except English) in the vernacular
- But with the general changes both in social customs and in the men's universities it is possible that the need of separate universities for women will pass away and they will be absorbed into others or will admit other colleges into their fold
- It is to be hoped that the separation of men and women students into different universities, if it takes place at all, will not be a permanent one and that, with a saner and broader outlook on life as a whole, on the part of both men and women, it will be possible for them to avoid any such separation of the sexes, as separate universities would entail, during the important undergraduate years—a separation which would only result in making their future co operation in life more difficult
- But if one university is to provide a bountiful education for both men and women then it must add to itself all the diversity and breadth which at present is lacking and to do this it must admit to all its councils representative women as well as representative men
- Finally, I must state that to answer this question with any degree of practical usefulness it would be necessary to double the size of this report

Bethune College Calcutta-contd -Bethune College Calcutta Students of

I hold most strongly that a commission of women should be at once appointed to deal with the whole of women and girls education in India The need of an ideal of a plan for the whole of such education is the first and the greatest need

The Commission should consist of women as representative as possible women imbued with new ideas and aspirations women representing the more conservative forces women well versed in the ideals of India s ancient civilisation women representative of every community. With these should be associated western women who can give of their mature experience both in Europe and in India western women in sympathy with the formation of a real Indian 13-pe of women hood a type founded on and developing from the heroic women of India past the Sectas the Savitris the Damay antis than whom no finer women need be sought as models for the future ideal Indian women.

The Commission would prepare a plan and to do this would study the past—its aims and ideals its successes and its failures—the past—not of India only but the educational past of other lands—and drawing from these a rich experience would be able to give India a plan that would allow of the moulding of present circumstances which are still quite plastic and of making them subserve the purpose of raising a fair fabric which should be a complete and well balanced structure calculated rather to serve future developments than only to deal with present needs.

As the deliberations of such a commission would nece sarily cover a long period no time should be lost in the formation of such a body

The result of the work of this commission would be almost unlimited there is no dearth of ideas among Indian women no dearth of energy among them when they feel that their ideas can be made to materialise—not only women a and girls education in India would benefit from the deliberations of such a body but the world of women would be the incher and both directly and indirectly the education of the other half of mankind would derive much inspiration and assistance

Bethune College, Calcutta, Students of

- (a) It is not desirable that there should be a separate university for women—
 - If there were one the field of competition would be for us women limited to that amongst ourselves only
- (u) If the standard were lower than that among men we women could not stand properly by the side of our brothers
- (111) We women do not want to lag behind
- (b) There must be a wider scope of subjects
 - (1) Bengalı literature should be introduced into the university syllabus as a subject for men and women throughout the BA pass honours and MA courses

(11) Science should be introduced into the college

- (iii) Music needlework painting drawing hygiene and first aid should be taught in the college but attendance at these classes should be optional
 - There need be no university examination in them but students should have the opportunity of receiving the culture to be had from their study
- (c) The Bethune College should be fully affiliated up to the honours degree standard in all the following without delay —
- Philosophy economics history mathematics geography botany and in other science subjects such as physics chemitry physiology zoology as soon as the latter can be introduced
- (d) Assamese and Khası should become university subjects up to the BA standard
- (e) The prescribed courses in history for the IA and BA examinations are too long. They should be shortened

Bothune College, Calcutta, Students of-contd-Bhandarkar, Sir R G

(f) Students (whether men or women) if they have failed at any one examination should, in order to be given a pass in it, be required only to pass in the subjects in which they have failed, provided that they pass in the failed subjects at the next ensuing examination

(g) MA classes should be opened in the college and students should have oppor-

tunities to train for other professions than that of teaching

(h) A museum should be attached to the college

(1) Accommodation in the college should be increased in order to allow a greater number of students and a large choice of subjects

(2) Advanced students should be given facilities to go abroad for further study

(L) In the mufassal where colleges for men exist women students should be admitted This would give many guls the opportunity of having a college education who at present cannot find a seat in the Calcutta colleges or whose parents, for a variety of reasons, do not see their way to sending them to colleges in Calcutta

(1) The number of hostels for women students should be more used

(m) In hostels for women students each student should have a separate cubicle

(n) Women students should be given every possible opportunity for games, exercises We find we have many fewer opportunities for this and oatings in the open an than our brothers, ment il work should be accompanied by physical exercise

(o) Women students at college should be given that freedom and responsibility that will fit them to take charge of their pupils if they become teachers or of other young people in their own homes

> SUNITI BALA GUPTA, Fourth year prefect CHITRALIKHA BANDY APADHY AYA, Third year prefect KAMALA DAS, Deputy second year prefect SEDHA DUTTA, First year project TORUBALA SLN GUPTA, Representative, fourth year SHAKUNTALA RAO, Representative, third year HIRAN DE, Representative, second year Subodib La Roy, Representative, first year

BHANDARKAR, SIR R G

(1) My answer to the preceding questions are applicable to the education of men and

women generally

(11) But I think there ought to be separate high schools and colleges for women with, so far as possible, women teachers and professors, and the course of instruction should include music, drawing, painting, domestic economy, and sanitation large scope for the use of the vernaculars should be allowed in these institutions When there are no separate institutions and women must attend the institutions established for men, they should have a separate building for residence, as well

as for messing arrangements

(iii) The custom of early marriages in the case of guls has prevailed for a very long period, but within the last thirty years the restraints it imposes have been slackening But still in most cases girls are married before they are sixteen children between sixteen and twenty-one or twenty-two their education will But there are some girls who remain unmarried for life be greatly hampered And there is a large number of young widows in the present condition of our society in which early marriage is still widely prevalent and the practice of widow mairiage is looked down upon and greatly discouraged even by highly educated young men who, on the death of their first wife, would maily rather a virgin of thirteen or fourteen than a young widow even below the age of twenty

BHANDARKAR Sir R G —comd —BHATTACHARJEE MOHINI MOHAN—BHATTACHARYYA HARIDAS

is nothing to render the higher education of such young widows impracticable and for these and for girls who remain unmarried to a very late age as well as the few who choose a single life such educational institutions as we have got for men should be established for women with the modifications I have noted in my answer to (ii) above

BHATTACHARJEE MOHINI MOHAN

- (n) The residential system cannot benefit female students and it cannot be insisted upon in their case for even among Brahmos and Indian Christians few would like to put their girls in hostels or boarding houses. If therefore, the University is turned into a residential university female students should be permitted to stay with their friends or even distant relatives. There ought also to be a women s college where instruction should be given in all the ordinary subjects so that it may not be necessary for the students to go to other colleges to attend lectures In other words inter collegiate co operation need not take place with the women's college. The lecturers there should also be women for in this country girls are accustomed only to talk freely with their own relatives the case of Hindu or Muhammadan girls it will very often be necessary to permit them to appear at examinations without attendance at lectures Special scholar ships will have to be established for poor students and a large number of educa tional appointments ought to be reserved for them. Science students should not be compelled to do practical work. More liberty might be given to medical students A separate medical college for women may not be possible yet sena rate arrangements ought to be made as far as practicable
- (m) The rurdah and the system of early marriage are the greatest obstacles to the higher education of Indian women so much so that higher education for women may almost be said to be beyond the scope of practical reform No Hindu or Muhammadan woman of an orthodox type has ever joined a college or even read up to the higher clas es in a school. The girls who receive university education are either Brahmo or Christian. Their number is small but it will slowly increa e. All necessary facilities ought to be provided for their training. The time is far distant when the University will be called upon to make arrangements for the higher education of any large or even a decent number of girls in Bengal. At present vigorous attempts ought to be made to spread primary education amongst the girls and culture in the canana.

BHATTACHARYLA HARIDAS

- I shall answer this question broadly from my personal experience in teaching ladies up to the M A standard
 - There ought to be a separation of the courses of study for men and women and I have no objection even if the Bethune College be rated to the status of a women suniversity. The time has not however come when women seducation can be left entirely to them elves
 - The system of education and examination ought to be easier and the cour es of study more suited to the needs of their sex Domestic economy music etc should be included as optional subjects
 - There should be facilities in the honours college for teaching ladies and also in the pott graduate classes as at pre-ent
- (11) Ladies ought to be encouraged to study medicine and law and their cour es in these subjects ought to be easier and limited to the es entials of these sciences. If women be not allowed to practic in law court they ought to be allowed to appear as juniors in cases where purdahnashin women are plaintiffs or defend ants.

- BHATTACHARYYA, HARIDAS—contd —BHATTACHARYYA, Mahamahopadhyaya Kali-PRASANNA—BHOWAL, GOVINDA CHANDRY—BOMPAS, The Hon'ble Mi C H.— BOROOAH, JNANADABHIRAM
- (iii) As it is more difficult for women to leave their homes. I should suggest that a system of co-education be allowed and encouraged in the mofusil colleges if the present system continues.

The hostel arrangements at Calcutta ought to be improved, and boarders ought to receive lessons in music, painting, etc.

BHATTACHARYYA, Mahamahopadhyaya Kaliprasanna.

(1) In the curricula for women there ought to be subjects for fine arts, such as music, painting, etc., and in the high schools needle work also

(iii) The purdah system and early marriage are the principal drawbacks affecting the higher education of women in Bengal

BHOWAL, GOVINDA CHANDRA

- (1) In scientific, industrial, engineering, and legal education the needs of women will be different from those of men. They should be trained in fine arts, such as painting, drawing and other useful arts, and particularly in the art of hygiene, child-rearing, and housekeeping. Medical training is absolutely necessary for them.
- (11) For females, female teachers will be necessary
- (iii) The manners and customs of the country, particularly the zanana system and marriage system prevalent at the present time, are great obstacles in the way of the high education of women. In consideration of the functions they have to perform in society and the duties they have to perform in the family a general high education of women is not possible. But there should be provision and facilities for the high education of those that can afford to have it and have a high mission in life and high ambitions and aspirations.

As women have begun to come to the front in all spheres of life provision should be

reserved for their high education on an equal footing with men

Bompas, The Hon'ble Mr C H

The remarkable thing about Bengal is that although the men have taken to western education with greater alacrity than those in any other part of India, the women remain intensely conservative and, except in the small Brahmo community, the demand for the higher education of women is of the very slightest. This state of affairs depends on social forces over which we have no control

BOROOAH, JNANADABHIRAM

(11) Women should be above everything else good mothers and good wives There should be no objection to their getting any degree—some of them must be prepared to take charge of girls' schools and colleges Female education is one of the most crying needs of this country. Their sphere however, is in their homes. They must be able to decorate their houses with their own pictures; they must be also good musicians. Fine arts should be taught to our women.

They make excellent doctors and nurses They are "ministering angels when pain and anguish wring the brow" They should be encouraged to take doctor's degrees

They must be excellent cooks culmary arts should be a part of the curriculum.

BOROOAH JYAYADABHIRAM-conid -Bose Rai Chunilal Bahadur-Bose G C-BOSE Miss H B

(iii) The foremost difficulty in Assam is the lack of a college or even a girls high Some of our girls go to Calcutta and Giridih to be educated If a college were started in Assam we would have more Lirls going in for higher education A girls high chool in Assam if not a college is most urgently fortoon

Bose, Rai Chunilal, Bahadur

(i) Generally speaking the education of women in this country should be some what on a different basis from that for the men. The majority of Indian girls in the present conditions of society cannot devote many years of their life to school education consequently in their case the courses of instruction should be so regulated as to give them the largest amount of useful knowledge within the smallest limit of time. Their education for the most part should be through the medium of the vernaculars and literature arithmetic history geography hygiene and domestic economy should form the main part of their curriculum. They should also be taught to read and write English correctly curriculum They should also be taught to read and write English correctly A special school certificate granted by the University at the end of such a course would greatly encourage female education in this country

As for those girls who would aspire to university degrees I would make no distinc tion in the courses of study or in the period over which they extend only suggest that special branches as alternative subjects may be prescribed for girls such as music drawing painting sowing embroidery work etc. I would further suggest that girls taking no scientific subjects should be allowed to appear as non collegiate students without going through a regular course in a

(11) Special facilities should be given to women for medical education

(iii) Social customs and usages

Bosr G C

The number of colleges for women should be increased and their cours a of studies specially adapted to their natural requirements

Bose Miss H B

- (1) As regards women they require special teaching in domestic economy and music It would be an advantage if arrangements were made in existing schools for pupils for teaching domestic economy
 - The University of Calcutta ought to have a faculty of music for granting degrees of music Music should be introduced into the university curriculum from thematriculation stage
- (u) Women have not the legal career open to them They are not allowed to practise in courts of law. Hence they must become teachers inspectresses or doctors Therefore it is absolutely necessary that additional and special facilities for teachers diplomas or degrees should be provided for them Government should have teachers training colleges for women

The Bethune College ought to have arrangements for I Sc teaching for the study of subjects like physics and chemistry is necessary for medical education

(iii) The difficulty is that girls of orthodox Hindu families are withdrawn from schools at a very early age and this seriously affects the education of women in India-As regards needs the question has been already answered in (1)

Bose, Khudi Ram—Bose, Miss Mrinalini—Chaki, Rai Sahib Nritya Gopal—Chakravarti, Brajalal

Bose, Khudi Ram.

(1) and (11) Our lady students—under-graduates and graduates—should have larger facilities provided for them in the direction of ethical and resthetic culture. The study of mathematical and physical sciences even at the matriculation stage should be rendered wholly optional, and the practice of some of the branches of fine arts should be made compulsory in the interest alike of domestic economy, resthetic culture, and refinement

(iii) Abject poverty of Indian households, comparatively early marriages, and delicacies and refinements peculiar to Indian womanhood, constraining them to keep themselves religiously aloof from a crowded medley of young men in higher college forms, impose themselves as so many insuperable barriers to the "higher

education" of women in India as conceived in its occidental acceptation

Bose, Miss Mrinalini.

(11) The only existing Government college for women in the Presidency, viz, the Bethune College, should be improved and staffed so that it may compare with any of the first-grade colleges for men affiliated to the Calcutta University Some good high schools for women may be opened in some of the large mofusal tower.

(111) Some of the difficulties are -

(a) Early marriage

(b) Observation of caste, and the social practice of not scuding girls to any board mg institution among the Hindus and Muhammadans

(c) Purdah system

(d) Social prejudices against the higher education of women

- (e) Want of suitable institutions, with proper arrangements for tuition and residence of those women who observe caste and purdah
- At least one good high school (for the present) entirely staffed by qualified women teachers where purdahnashin Hindu and Muhammadan women may study is needed in Bengal There should be separate hostel arrangements for Hindus and Muhammadans Young married women without children may also be admitted as boarders

CHAKI, Rai Sahib NRITYA GOPAL

(1) For women English as the medium of instruction should not be made compulsory Bengali or Urdu ought to be made the medium of instruction

(11) Additional and special facilities for higher education in medicine ought to be

given to women

(iii) Among orthodox Hindus and Muhamadans the early marriage of girls and the zanana system are the two principal peculiar difficulties which affect the higher education of women in India

CHAKRAVARTI, BRAJALAL.

Women occupy a peculiar position in the domestic and social life of the Hindus, and the traditions of the family are kept up mainly by them. It is strictly enjoined in the religious books of the Hindus that females should not be allowed to come under any influence outside that of the family. For this reason no system of school and college education can be made to suit their requirements. Moreover, the

CHARRAVARTI BRAJALAL—contl—Chanda The Honble Mr Kamini Kumar— Chatterjef Rai Lalitmona Bahadur

system for the education of our boys has not as yet been working satisfactorily and cannot be said to have passed beyond the stage of experiments. Under the circum stances we do not venture to undertal e any new experiment regarding the education of our girls. I may at the same time point out that women get sufficient moral and practical training in the household and that is far more important than the type of education our schools can give

CHANDA The Hon'ble Mr KAMINI KUMAR

The Education Department and medical profession are practically the only openings for women and their education should accordingly be regulated

CHATTERJEE Rai LALITMOHAN Bahadur

(i) My suggestions with regard to the education of women in India would be entirely different from the ell have ventured to offer about the proper education and training of men.

My idea of a college and school for Indian girls is briefly as follows -

Alargo garden with four or five hou e not very big home like and after the modern Indian fashion more or les. The houses should be big enough to accom modate altogether say a hundred girl No separate college or school building is necesary I ach house should have one or two sitting rooms which would serve for clas rooms when required Only a small range of laboratories, simply furnished would have to be added. There should be no more purdah in the school and college than there is in ordinary Indian homes now a days Cooking (as far as easte rules permit) keeping the houses in order nursing entertaining guest keeping accounts looking after the garden supervising sanitary arrangements -everything should be done by the girls by turns under the watchful eyes of each hou e mistre s. The house mistre s. should be an elderly Hindu widow of a respectable family not necessarily one of the teacher nor oven a graduate. The teachers should preferably be women but competent women teachers are few. There is no harm in having men teachers just to come for the lectures Male servants may be kept as in Indian households. Women visitors and male relations of the boarders up to the age of ten should be free to come and go There should be fixed hours for lecture which should be few In other matters the girls should enjoy the freedom of home

Indian music painting needlework hygiene and sanitation should be computory for every girl though not necessarily for examination. Elementary physic chemistry, botan, and physiology should be compulsory subjects for study at

different stages The curricula should also include -

(a) An outline of the history of the world with geography
(b) The histories of England and India in greater detail.

(c) A course of Engli h literature with training in English conversation

(d) A course of Bengali literature

(e) A short cour e of Sanskrit literature

(f) Elementary mathematics

These various subjects should be spread out over the whole period of a girl's stay at school and college. The medium of teaching should be Bengali

Girls should enter school at the age of nine. The preliminary training before that should be given at frome. They should cover the school course in four years and the college course in three and reach the leaving stage in seven year that is at the age of sixteen. During this period there should be no university.

Chatterjee Ramananda—conld—Chatterjee Satis Chandra—Chaudhuri The

For some subjects of secondary importance learnt by boys and young men domestic science may be substituted for girls and women

The arrangements for recreation play and refreshments should be for women students the best possible. Their class rooms should be zery spacious and perfectly well lighted and ventilated. Their benches or other scats should be such as not to directly or in directly cause any physical deformity. For physiological reasons the percentage of fectures to be attended by them should be less than in the case of male students.

In the Education D partment the salaries of women teachers should for the same kind and grade of work be higher than for men teachers. This is necessary because unmarried women of the bhadralol. class in our country require a female companion or attendant or a male relative, to live with them when working away from home which is not the case with single male teachers. It is also necessary in order to attract distinguished lady graduates to the service and keep them there

Whether my suggestion regarding external degrees be accepted for male students or the should be accepted for women students. Those girls and women who pass examinations as private external or non-collegiate students should be eligible for scholarships if their ment entitles them to the same. The number of scholarships for girls and women should be greatly increased. Government ought to spend at least as much for the education of girls and women as for that of boys and men. The sums spent for femsle education at every stage should be separately shown in all provincial and Impiral educational reports. My suggestions in this connection deservo scrious consideration as the only practicable means of spreading higher education among women to an adequate extent.

Though at present healthy places like Madhupur Deoghar Giridih etc. are beyond the administrative boundaries of Bengal every encouragement ought to be given to the starting of recognised or unrecogni of classes or institutions for guls and women in those places and in the hamlet of Santiniketan in Bengal for there Bengali women and girls of the bhadralot class can move about freely in the open air which is an essential condition of healthy existence for all and particularly for brain workers.

The vernacular ought to be and may easily be recognised as the medium of instruction and examination for guls and women to a wider extent than for boys and men. I or most guls and women who receive education do not seek posts in the public services but only want to be interate and cultured.

CHATTERJEE SATIS CHANDRA

(a) In connection with female education it is desirable to have separate colleges and different courses of studies which should be so pre cribed as to secure for women the highest training especially in certain household industries in the vernaculars the principles of morality of practical hygiene and in child and education psychology. These are essentially necessary for the higher education of women in India.

CHAUDHURI, The Hon ble Justice Sir Asutosii

(u) I am against Bengali women going tirough university examinations as now conducted They suffer in health Grils schools in Bengal have not been progressive Early marriage and the purials system stand in their way A limited class of women wants to go up for university degrees Separate colleges may be founded for them. Our efforts should be directed to improve the schools. Women who want to go to the University should have the same facilities as men but special facilities for them are not wanted and need not be provided. There is scope for work for them in medicine and as teachers.

CHAUDHURI, BHUBAN MOHAN—CHAUDHURI, The Hon'ble Babu Kishori Mohan—Choudhury, Rai Yatindra Nath—Chowdhuri, Dhirindranath

CHAUDHURI, BHUBAN MOHAN

(n) The education of women should be different from that of men. Their education should be such as will fit them for the duties which they will have to perform in the world. Their text-books and standards of examination should be easier, and they should be placed, as far as possible, under female teachers. The purdah system prevalent both among the Hindus and the Muhammadans stands in the way of giving higher education to Indian women. Arrangements should be made for giving their education at home with the help of peripatetic female teachers brought up according to Indian ideals.

CHAUDHURI, The Hon'ble Babu Kishori Mohan.

(n) The problem of the education of our women is a very complicated one owing to the peculiar customs of our country in matters of caste and marriage. For such of our women as desire higher education separate colleges should be established and facilities should be given for importing such special education as may be necessary for girls who marry early. The education of vomen should be conducted with the object of maling them fit partners in life for men and good mothers of future generations, and not the rivals of men in the ordinary works of life. Colleges for women should male special provision for a thorough teaching of such subjects as music, domestic management, and cookery. The subject, however, is of sufficient complexity and importance to justify the appointment of a special committee for its thorough investigation.

CHOUDHURY, Rai Yazindra Nath

- (11) The question of the education of our women, especially their higher education, is very difficult and complex. It is doubly so in a country like India. God has by differentiation of the seves naturally sanctioned practically different sets of duties for men and women. In educating our women we should keep this always in our view. Education practically considered is that which fits us for life and, consequently, that education is the best which fits us most for life. Now the chief concern of our women should be
 - (a) Domestic life

(b) Rearing up of children

(c) Participation in the general social life

(d) Real partnership of our life with a better power for the stimulation of our higher and nobler virtues

Each of these except the third requires separate treatment in the education of women. It is, therefore, necessary that we should have separate colleges and, if possible, separate universities for women with separate curricula. The subject has not received that amount of close attention both from our Government and our countrymen which its supreme gravity requires and eminently deserves. This should form the subject for a separate commission.

CHOWDHURI, DHIRENDRANATH

The peculiar difficulties in the way of higher education of women are two—early marnage and purdah system. There is a need of more colleges in the country. From time to time it has been found out that arrangements are not made for the study of all the subjects girls want to take up. Facilities are not always given for the spread of higher

CHOWDRUM DHIRENDP \ATH-conid -CULLIS Dr C E-DAS Dr KEDARNATH-DAS GUPTA KARUNA KANTA

education to its utmost extent in the case of women. But to me it appears that mones spent on their higher education is money spent for the spread of real education in the country. Our women pursue knowledge for its own sake they are not aspirants for Government service. Institutions educating our women are not service securing agencies but enlighteners of hearts. Here the University has got an opportunity to give real education So more attention should be paid to the improvement of the existing ones and the establishment of new ones. But quite the reverse is found to be the case. A verifable step motherly attention is paid to them. Both men and women are human beings. Both possess the same mind to be developed.

' The Soul is neither male nor female

So in imparting higher education by which intellect is developed heart is broadened and will is strengthened there needs be made no distinction between mm and woman Humanity in both of them should be equally developed. Without this no nation can

prospe

But female education has been woefully neglected in the country. If any distinction by tween men and women is to be made it should be kept in mind that women should not be detached from their home surroundings. If the boarding system is in troduced for them it should be as far as possible a substitute for the home. They should not be placed under foreginer. Unfortunately, this has been the case in more than one important institution. It can be said without any reflection on the nice is of the lady in charge of the Bethune College that she with the best intentions possible cannot prove a mother to the Indian girls under her. She cannot enter into their feelings and they into hers—they are so diversely opposed by early training and surroundings. Iristend of being developed their hearts would get a check their wills instead of being properly trained would get a wrong bent. There must be insunderstandings and misunderstanding is at the root of nine tenths of the evils wought in human secrety.

CULLIS Dr C E

- (i) The foregoing answers apply to men students only university education for women being only possible where the traditional habits of the country have been discarded. The elementary and secondary élucation of women is specially important because of the influence it would have on that of children but it is rendered difficult by the early age of marriage and the secluded lives led by women.
- (ii) The higher education of women in medicine would be of special value
- (iii) There is need for women as teachers and medical advisers

DAS Dr KEDARNATH

(n) Higher education should be conducted under similar conditions both for men and women Medical education has been imparted to women under the same con ditions as men without any inconvenience and with the best of results Slight modifications may be necessary and can be accomplished without any trouble or inconvenience

Das Gupta Karuna Kanta

(n) Guls should have ordinarily nothing to do with the science course except so far as it will help them to study medicine. Domestic economy cooking and nursing may replace some of the existing courses of study especially geometry. In their case the medium of instruction should be the vernacular throughout their career in school and colleges. The study of English and the existing medium of instruction in English even in schools stand in the way of female education in Bengal

AOL XII

DATTA, BIRINDRA KUMAL-DI, HAR MORUN-DI, SATISCHANDRA-DI LA HIA, MISS D

DATTA, BIRENDRA KUMAR

(ii) I am for the establishment of a separate university for women. At least, there should be a separate. Director of Public Instruction to look after their education. At present, the education of women has not received the trattention from Government which it should owing to the apaths of the public in this respect. There should be established a high English school for girls in each district town and a college for women in each division. There should also be started for women a separate nedical college of at least a medical school and greater facilities should be allowed to them to qualify as doctors and midwives.

Dr. Har Mouun.

(1) For women whose course of study is other than linguistic vernacular should be the medium of instruction and of examination

(11) We have at present but very little higher education for women. It requires great

expansion in every direction

(in) The questions of purdah and early marriage stand in the way of the higher education of women in India. In order to help them the system of education now obtaining in India ought to be thoroughly changed. This can be done by only those who are specially regarded by the country and they ought to be free from any foreign influence, otherwise they are suic to lose the confidence of the people and the whole schedule would come to nothing

DE, SATISCHANDRA

(11) Women—I speak of Hindu women—should be educated, so that they may perform efficiently their legitimate duties in their married state, and so that they may earn their livelihood when they become widows. After such an education their higher intellectual craving should be satisfied. The physical and moral sides of their education should not be ignored.

DE LA HEY, MISS D

I am not familiar with educational work in Bengal, and can only speak from my experience in Madras, and from my experience of the higher education of the women of this presidency

(1) Although girls who seek a university degree must necessarily take the same course as that laid down for men I think an institution something on the lines of Professor Karve's Women's University would be helpful for many girls. Girls often wish to continue beyond their high school course without taking up quite such strenuous and purely literary work as the University demands of them Such an institution should include music, painting, domestic economy etc., in its curriculum. I do not think it should claim the title of a university, nor perhaps should it even claim to be part of a university. It would, however, be necessary for it to grant some diploma or other if it was to enjoy any popularity.

(11) In this presidency the most pressing need at this moment is greater facility for girls for the prosecution of higher studies in science subjects. The two colleges for women are both, however, working to meet this need, and, after the war,

this difficulty should no longer exist

The next pressing need is that of a medical college for women. It is beyond doubt that girls in this country make better progress if they can study in institutions

DE LA HEY MISS D'—contd —DEY BARODA PROSAUD—D SOUZA P G'—DUTT REBATI RAMAN

specially et apart for them. The Lady Hardinge College at Delhi of course offers this facility but the distance is very great for girls from other parts of India and the courses of the Punjab University do not always comeide with the preparation given for the medical course by other universities

(iii) The peculiar difficulties and needs which affect the higher education of women in this presidency are the custom of early marriage and the few facilities for studying apart from men. The custom of early marriage takes girls away from school at an early age and prevents a large number from proceeding to higher education Both in the high school and college classes girls in the mofussil often have to study with boys and as a rule they seem to get little help and real training in such cases unless they are in small classes e g BA honours There is very little in the way of hostel accommodation in Madras for Hindu school girls from the molussil and though both women's colleges are fully residential in character parents are often reluctant to send their girls away from home at all It is hard to se how either of these difficulties can be met The custom of early marriage is not likely to die out quickly Government or private bodies cannot be expected to put down girls high schools and women a colleges through out the country when the demand is comparatively small Development of one of the Madras high schools into a boarding school for Hindu girls seems a hopeful scheme The hostel accommodation of the two women's colleges is already well appreciated

DEY, BARODA PROSAUD

(i) There would not be any appreciable difference in the answers to the previous questions in respect of the needs of men and of women except in the matter of hostels greater care should be taken in the hostels for women and courses of study may be made a little less rigid in the crise of women

(n) Additional and special facilities for higher education should be given to women

in the fields of medicine and teaching

(m) Early marriage puriath system general poverty and want of a suitable calling after the university career are the peculiar difficulties which affect the higher education of women in India

D'Souza P G

Women are withdrawn from education at a very early age. It is therefore neces sary to ensure that a large proportion of femile pupils get a maximum of training before they are about fourteen. This can only be done by educating them through the vernacular English may be a compulsory second language but this is not so necessary as in the case of boys. It is also necessary that the curricula of women is instruction should be different from those of men but there should be no objection in the university stage for women to take up men is course if they consider them more suitable. At present women may be specially truned for teaching medicine domestic science. A little business training may also be given

Indian women do not readily take to such occupations as typewriting stenography signalling etc at present. In the absence of a strong commercial motive for education combined with peculiar social customs and habits progress in female education is bound

to be slow

DUTT REBATI RAMAN

It is unnatural to drill all women to the man's course. Women have their

DUES, REBATI RAMAN-contil DUTTA Proporti Charles Duita, Rapidda Monan.

The matriculation course will be the same as for boy a with the addition that sewing, tailormg, and the Indian system of domestic me home should particularly be taught to them Their college course will be over in three years, the intermed a recommittee talling place one you after to Matriculation and the final come two years after the interm liste course, and the reollege course will never and be simpler than that for how Religious instruction should be a part of their daily comes and a particular commutation should be held on Indian theology, though there will be no unwersity test in it. No age restriction should be kept for guls. The guls' college course is likely to be over in this way at the age of eighteen and the present marria reable age for garlahus cloudy area to that already and many Hindu fathers in towns may keep their girls in school or college to that age. But the great responsibility for the spic of of female education her on use. We have to accept our gul graduates with all warmth and admiration without regarding them as blue stockings. For no class of beings however able and cell secretions will ever choose the most rigorous discipline of maidenhood for the ellless task of teaching our girls. No particular denomination can serve this cause very long. We ourselve, have to take up the task of our guls' education, with the natural concerns of our women's life, with our own wives and sisters, and we our-clies have to accept that puriticular denomination as one of us in grateful wormth for all that it has done. Charity makes us gods of men and Love will wash away the memories of pain

DUTTA, PROMODE CHANDRA

(in) Education on present lines is too denationalising for women, and hence there is a genuine desire to hold aloof from the movement for female education.

Female education must be under the control of the Hindu and Muslim inspectors.

Unless guls' schools are run on more orthodox lines female education cannot make much progress through Government educational agency.

DUTTA, RABINDRA MOHAN

(1) The educational needs of men and women in India will in all cases be determined by the ideal of life before us. We do not want that women in India should continue to labour under the darkness of ignorance and superstition, or cling unreasonably to fossilised remains of the past out of which every semblance of life has vanished and thus be always in continual conflict and disagreement with their educated husbands, brothers or sons But we do not want at the same time that women in India should be steadily anglicised importing into our peaceful homes the evils of suffragettism or the spirit of revolutionary and ra onalistic iconoclasm, condemning all our ancient institutions that are the outcome of a long past and are a part of our flesh and blood as it were The object of university education both for men and women ought to be rather a reconstruction of our own past in the light of the changed conditions of the modern world than a total disregard of the past and an attempt to Our past, like build a new world of our own in a craze for western mimicry the past of every other nation, consists of many good things mixed up in evitably with evil, and the world of modern science is likewise made up of good and evil things most intimately mingled with one another Under such circum stances our object in university training always ought to be in the first place to enable our students to adapt themselves to the life of to-day, which involves a general knowledge of the past as well as of the present, and in the next place to give a specialised training in particular branches of knowledge

DUTTA RABINDRA MOHAN-contd -GEDDES PATPICK

- (u) From this standpoint it is necessary that in secondary schools the training given to women hould be different from that given to men and in the university stage the method of training women hould be different from the method of training men.
 - The function of secondary schools are lid be viewed from two different angles of vision. They prime studyats for universal life they peptre boys and guils who are unable to prosecute studies in the University for the struggles and needs of worldly lif. In the case of women in this country, as they marry at a very carly a_ce and have to look after dome to affur as soon as they enter married life, they in most cases are unable to complete their course of studies in country schools and the secondary schools for guils as they are at present do not prepare them for the duties of domestic life.
- (iii) Therefore though from the standpoint of miver ity education the worl done in secon ary schools need not be different in the case of women from that done in the case of men from the other standpoint indicated above there ought to be a difference. This requires that our girl in their school career should not only have an intellectual equipment that would make them fit companions for their educated relative but all a acquire some knowledge of things that is neces are in domestic management and in the life of maternity which begins very early in life in this country. Their course of studie in secondary schools should therefore not only include Indian history the geography of the world arithmetic books on contemporary Indian national life and citizenship and elementary principles of science but also books on Indian domestic duties on Indian feminine ideal on the lans of health duties of maternity and practical training in needle work cooking etc. A knowledge of the English language will also be nece sars for them for the right and proper understanding of their brethren who receive an Inclush education and often express their ideas in I ngh h
 - In the Brahmo Curls School at Calcutta and the Mahakali Pathsala instruction is given to girls to some extent on the lines suggested by me but much still rem uns to be done.
 - Mess life or hostel life for female students in India is not at all desirable at pre-ent. It is prolifie of nothing but evil consequences on Indian domestic life and anduly anglicies the mind of young female stu lents without any corresponding gain
- (iii) The university education of females in Beng-al if it is reall meant to be popular and widespread cannot be effectively advanced by the catalishment of colleges like the Bethune College. For almost none except Brahmo and Christian ladies who again are an in ignificant minority in Bengal will ever attend them. For the spread of university education among female who do not like the Brahmo and Christian ladies come out of the purda't the University employ a number of touring female tutors teach the students at their own homes and supply them with books of reference from a common landing library meant exclusively for them. This switcm of touring lady tutors should be adopted by secondary schools for the female students of their higher classes. Iso as many of these are marriage they are not allowed to attend any public schools.
 - The system of touring female tutors tried by Christian missionaries in this province has been found to work effectively—whereas the establi himent of colleges like the Bethune College or the Ravenshaw Girls Coll go at Cuttack has been useless so far as the majority of the population is concerned

GEDDES, PATRICK

This peculiarity is a question of the psychology of the sexus even more than of their psychology, and of course of both within their place in social and more life.

GEDDES, PATRICK-contd-GHOSA. PRATAPCANDRA-GHOSH, BIMAL CHANDRA.

I believe that our curricula demoralise men so I am convinced not merely by statistics, but by lifelong observation, that they sterilise women, and this to a serious extent, in every sense of that word. Again, as but a single illustration of the contrast of studies, a man's view of economics is of "the production, distribution, and consumption of wealth," and a docile parrot-woman learns this, more precisely, and "does well in the examination". But a thinking woman begins with its consumption and comes to family budgets, etc., beyond mere money wages

Every study is thus bisequal in its perspective, and that universities do not secthis is only another example of their present semilescence. Yet with this view, I believe all the more in the mutual education of the sexes, as well as in their independent needs and disciplines

These answers are, however, already so long that I cannot continue this subject nor enter into its details. Enough if I emphasise the above views as suggesting a thorough distrust of those educationists who forget that Apollo and Pallas are not mere sexless ideals of culture.

GHOSA, PRATAPCANDRA

(111) The paucity of highly educated men

GHOSH, BIMAL CHANDRA

- (1) A greater relaxation as regards attendance at lectures and college examinations is required in the case of ladies. An "Aegiotat" degree may be given to such candidates when recommended by the principal and the professors
- (11) Special facilities are required for women in-
 - (a) Training as teachers, especially as school teachers
 - (b) Medical education
 - (c) Scientific training
 - (d) Training in music and domestic science
 - (e) Training in certain technological subjects, eg, embroidery and designing, and agriculture and dairy farming
 - (f) Training in nursing and canitary science and midwifery

A diploma in rursing, another in sanitary science for health visitors, another in midwifery would go a great deal to make these professions "respectable" and, thereforepopular with educated women of the better classes

- (111) The difficulties and needs arc
 - (a) The question of conveyances to and from the college
 - (b) The question of residence
 - These two are best solved by locating ladies' colleges in district towns
 - (c) The question of physical exercise and recreation
 - (d) The question of the strain of examinations

Under the present system women do better when they take three years over the usual stages instead of two

For the adequate and proper discussion of these questions, and for first-hand opinion on all matters pertaining to the education of women, women graduates should be represented on the Senate and the boards of studies and one at least should sit on the Syndicate A beginning in this direction has been made by including the principals of the Bethune and Diocesan colleges on the post-graduate council in arts. An extension of this proceeding is needed in all the departments of the University

GHOSH RU HARINATH Bahadur—GHOSH JANCHANDRA—GHOSH RU Bahadur Misi Kanta—Goswami Bhagabat Kumap Sastri—Goswami Rui Suhib Bidhudhudhusan

GHOSH, RAI HARINATH, Bahadur

(11) Doctors and sanitarians

(iii) The purdah system and early marriage constitute special difficulties in the

matter of the higher education of women

Poverty is another difficulty People naturally prefer to educate their boys well knowing that in future they will make hem happy and comfortable in their old age and glorify their family whilst the girls after marriage will be at the mercy of others. These difficulties I am afraid all stand seriously in the way of expansion of education high or low among women

In the matter of the education of girls there is also another important need for more boarding jouses where girls of school going age can have accommodation. There are many among the neclest of this country who are quite capable of bearing the expense of the higher education for their girls and are not believers in early marriages but they do not find places where their girls can be kept and trained in high education or in a sanitary mode of living

GHOSH JNANCHANDRA

I think there should be a separate university for women. But if that be not feasible their courses of study should be made different from and much simpler than those for men

GHOSH Rai Bahadur Nisi Kanta

(1) Some elementary courses should be provided in domestic hygiene domestic conomy sanitation cookery and sewing

(11) In Medicine

GOSWAMI BHAGABAT KUMAR Sastri

(n) Under the customs of the country Indian women do not enjoy, the same freedom of movement as western women especially after childhood. Yet in the interests of the whole country and the race they must be educated. Conditions therefore must be brought into being which will make possible wider and wider diffusion of education among women. Starting a large number of new institutions evolusively for the education of women and providing facilities for them apart from boys are certainly necessary. Lower tuition fees and suitable arrange ments for conveyance where necessary are some of these facilities.

The most important step in the training of women however must be taken in the direction of the introduction of a somewhat different curriculum for girls Along with some general education girls must be taught things which will be of service to them in their womanhood They should be trained according to their liking in useful arts and handicrafts This will enable them to even a living in case of necessity and in any case will provide them with possible sources of income

There should also be facilities for the training of widows in such institutions for obvious reasons. Where necessary they should be trained free of all charges.

GOSWAMI Rai Sahib BIDHUBHUSAN

(n) Such women as study medicine law etc as the avocation of their life hould receive a liberal education and facilities for such education should be afforded to them by starting women s colleges and hostels under the control of qualified lady principals teachers and superintendents Goswamt, Rai Sahib Bidhubhusan—contd —Goswamy, Haridas—Guha, Jites Chandra—Guha, Rajanikanta—Haldar, Dr Hiralal

(iii) The social system of the Hindus and the Muhammadans stands in the way of their women prosecuting studies in public schools beyond a certain standard attainable by them before they are married. Within this limit they should receive such training as would make them thrifty, God-fearing and considerate housewives, faithful wives, loving and noble hearted mothers, and a source of blessing to the houses or families with which their lot may be east by the irrevocable and sacred ties of marriage.

GOSWAMY, HARIDAS.

(1) The education that is provided for gills should not be of the same type as that for boys. The existing system does not take note of this fundamental principle and shape the curse for girls accordingly with a view to train them for their future position as wives and mothers. It is not wise to implant in them, by means of education, tastes which they would not have an opportunity to giatify in their after-life, and thus to sow the seeds of future discontent and discoid. The effect of this indiscriminate imparting of high western education to our girls has had the unfortunate result of unsexing our educated women and of denationalising them,—a result bad enough even in the case of boys, but infinitely worse in the case of future mothers.

(11) While, therefore, university education may be provided only for those who are to become teachers and doctors the education of the majority should be such as

to prepare them for the duties of wifehood and motherhood

Bearing these principles in mind I would confine their education to religious and moral instruction, a thorough literary knowledge of the vernacular, a decent working knowledge of English, a simple scientific education in the laws of sanitation, hygiene, realing up of children, and first aid, some art, as music, painting, drawing, or needlework to fill the idle hours of life, and plenty of physical exercise

GUHA, JITES CHANDRA.

There ought to be a women's college in every district in Bengal and two or three such colleges in Calcutta

Guha, Rajanikanta

(1) Education for women should be of two types in Bengal IIp to the matriculat on standard the courses of study should be identical for all students, male and female. At the university stage there should be a bifurcation. The object of the one type should be to provide for the higher studies of such of the girls as are physically and intellectually capable of profiting by them, and that practically on the same footing with their brothers. As the number of these will not be large there ought to be a second type which will aim at giving the bulk of the female students a training which will enable them to fulfil their legitimate functions in the family and society, and to be good wives and mothers. The curricula for this should include domestic hygiene, physiology, child-psychology, first treatment of diseases and accidents, and other allied subjects, with English as a compulsory subject, and logic, history, philosophy, the classics and economics as optional, and the specialised course should be divided between the IA and BA examinations.

HALDAR, Dr HIRALAL

(1) The courses of study should be the same for both men and women

HALDAR UNES CHANDRA-HOLLAND ROV W E S

HALDAR UMES CHANDRA

- (1) The University should modify its rul s and regulations in the case of female students so as to give a great stimulus to the spread of female education. The University should not only meet the re-university of women but it should take the lead in the matter. Hindu women may be educated so that they can perform efficiently their legitimate duties in their marined state and so that they can earn their lively hood when they become widows.
- (11) Educated young men nowadays desire that their brides should be well educated know music and have some I nowledge of domestic affairs. Many guardians who want to give their daughters in marriage to highly educated young men are willing to give their girls higher education at least up to the matriculation stage In the absence of any better course suitable for gurls the boys course will be not unacceptable. But that course can be so modified as to suit the special re quirements of birls There is a great demand for music. Here as in Europe and America music should be made one of the subjects for the matriculation course Cutting out and making of garments is a subject which will be highly popular with the pupil their guardians and the general public. It is also essential for our every day life Domestic economy should also be included in the curri cultim. An additional subject in Bengali containing extracts from the great Lindu and Muhammadan cpi s and the lives of distinguished Hindu and Muham madan women will greatly add to the popularity of the course. These subjects may be prescribed instead of additional mathematics and classical languages The present standard in mathematics for the matriculation course is enough for the girls In the case of boys the standard should be raised but in the cre of girls it should be retuined. In the case of girls teaching and examination in all subjects except English must be through the medium of the vernacular even if the same conce sion be not granted to boys. The present age limit is an insuperable obstacle to the progress of higher education among women The girls of the upper classes of Hindu society are now generally married between the ages of fourteen and sixteen It is pretty certain that most of these girls would read up to the standard of the matriculation examination at lea t if they were permitted to appear at it before their marriage. This privilege should be granted only to purdahnashin Hindu and Muhammadan women and not to Brahmo and Chratian girls fo prevent any abuse of this concession it may be ruled that no female candidate will be admitted to the college course before she is sixteen The number of girls high schools is too small moreover. Hindus are unwilling to send their girls to bourding houses The senior mistresses of girls middle Luglish schools who are Lenerally graduates and under graduates are quite com petent to coach girls for the matriculation examination. Special permission may therefore be granted when occasion arises to girls to appear at the matri culation examination from such girls middle English schools without this ficulity the mere permission to appear as a private student will be of no practical value. The girl will get no instruction for want of a tutor the guardians being on principle unwilling to have thei girls coached by a private male tutor. The examination should be held in the girls native town or village even if that place be not the centre of examination for male candidates. The examination should be held in the girls school premises and never in the boys school. In the absence of a gurls school the examination may be held at the candidate s home under proper supervision

(iii) The peculiar difficulties are the ana is system early marriage and easte prejudices. Women need education in domestic economy hygiene and religion.

HOLLAND REV W E S

(iii) Larly marriage and the purdah system interpose very heavy obstacles in the way of the spread of higher education among women

HOLLAND, Rev W E S-confd-Hossin, Wahid

My experience of Indian men induces me to believe that their cordial co-operation in female education will not be seemed till the curriculum of girla is of a more practical nature than that at present obtaining. And the deplorable hagienic conditions of Indian female and child-life make education in higher doubly necessary.

Hossain, Wahi d

- (1) In considering this question one cannot that one's eves to the requirements of the As our females live within purdah their education should be Indian home practical with reference to the position which they will fill in social life. The life and occupation of Indian ladies are quite different from those of their European sisters. Their education and training should therefore chiefly be considered from the Indian point of view. The question then suises as to whether their education should be the same as that of Indian boys. Having regard to the conditions of the Indian life and oriental manners and customs it seems to me that the system of education for Indian guls should be different from that of Indian boys and that two distinct courses of studies should be framed for our The same sort of education will hardly serve the boys and girls respectively purpose for which it is intended. While aiming at culture and liberal education the courses of study intended for Indian girls should consist of more good books on domestic economy, hygiene, sanitation nursing home treatment, housekeeping. cte, and of less mathematics, trigonometry physics and other cognate subjects. The practical side of their training should receive promine it attention, and their courses of study should be leavened with religious subjects
- (11) The following remark made in the report of 1916 in respect of education for the guls of the domiciled European and Anglo-Indian communities are equally rather more forcibly, applicable to the education of Indian gurls—
 - "The domestic training of the girls of the domiciled European and Anglo-Indian communities has become economically indispensable. The failure to recognise this and a silly tendency to set far too much store on the acquisition of 'accomplishments' have been productive of a great deal of mischief and misery. The recognition of the fact that it is an essential part of the function of every girls' school to equip each of its pupils with at least some elementary knowledge of and capacity for, household management need not interfere in the least with the intellectual development of the girls."
- Domestic training should be a special feature of a girls' school What an Indian home requires is a good housewife and the course of studies should be framed accordingly
- The Government of India in their resolution dated the 21st February 1913 have also recognised the principles which should be adopted in the curriculum for Indian cirls. Those principles may be stated as follows—
 - (a) The education for guls should be practical with reference to the position which they will fill in social life
 - (b) It should not seek to imitate the education suitable for boys, nor should it be dominated by examinations
 - (c) Special attention should be paid to hygiene and the surroundings of social life.
 - (d) Services of women should be more freely enlisted for instruction and inspection.
- If Government really desire to extend the benefits of education to Indian girls and to purdah women the Education Department should adopt such methods of imparting education as will be acceptable to all classes of people. The education itself should be more lively and more "practical with reference to the position."

HOSSAIN WASHED—contd—HUNTER MARK—HADARI M A A — MAM The Hon ble Justice Sir Ali

which the girls will fill in social life. I therefore take this opportunity of miking the following suggestions for the consideration of the authorities —

- (A) The education of Indian bris should aim more at domestic training with reference to their home life and the present tendency to acquisition of artificial accomplishments should be the couraged
- (B) A special syllabut for girls should be prepared dealing among others with subject which will give an idea of dome tie requirements and impress them with the responsibilities of the Indian home life. It should contain subjects of general interest as well as rules of conduct with reference to religious practices daily observed in their homes. In the case of schools or mallabs ment for girl the policy of religious neutrality should not be allowed to interfere.

(C) The courses of study should be so framed as to enable a gul to go up for univer sity education and examinations and there should be no bar in the way of her choosing the courses of study prescribed for Indian boys as our country requires well trained female doctors teachers midwives etc.

HUNTER MARK

- (i) I do not think that any of the foregoing remarks require modification in respect
- (u) and (iii) I have nothing to say under the e heads, which would be other than a superfluous excursion into the obvious. A good deal has been done in Madras in recently ears for the higher education of women. There are in the city of Madras two well staffed and well equipped colleges for women giving instruction up to the degree standard. Both are full to overflowing. There are two smaller women's colleges in the mofusi. No doubt the Commi ion will visit the two women's colleges when it comes to Madra.

Hydari M A N

- (1) No except that the argument for using the vernacular as a medium of in struction is even stronger in the case of women than of men
- (ii) The profes ion of teaching medicine and social service
- (iii) The zanana system and the necessity for providing conveyances or locating collegiate institutions near the places where the lady students live

IMAM The Hon ble Justice Sir Ali

- (u) There are various colleges that train up grl students for degrees already existing in Bengil I twould be desurable to have a central college for the education of grls ulone if the expenses of such an undertaking could be met. But the number of grl students at pre ent studying for the higher degrees is so small that the large expense involved in a separate institution would hardly be justified.
 - To me the question of women a education seems to be of as great interest as that of men. But it also cem's to me necessary to bear in mind the position that women occupy in our social system. The first need seems to me to make our women better wives and mothers than they are now. For affection and devotion to their household duties the women of India could hardly be bettered. What they lack is a better knowledge to perform the talk thit society demands of them. For such purpo es the Sera 'adan institutions of Virs. Ranade in the Bombry Presidency and the Women's University of Professor Karve of Doons seem to me more u cful than a mere degree of the Calcutta University with high honours in hydrostatics. To carry on institutions like these successfully would I think, be beyond the strength of our Government universities.

Indian Association, Calcutta-Irons, Miss M V

Indian Association, Calcutta.

(1) The educational needs of women vary. There may be many women who will devote themselves to the ordinary university course for the acquisition of higher knowledge, there may be others again who may have to make a living out of such a study. But to the generality of women who want to make themselves useful at home a different course of education will have to be designed.

(11) To this part of the question the recommendations of the Dacca University Com-

mittee generally furnish a good answer in principle

The question of cost is of great importance

It the additional course recommended by the Dacea University Committee be found too heavy to be taken along with the regular university course students may be allowed to choose their subjects from the university and the additional courses. The result of the examinations in the subjects chosen will entitle the student to certificates of efficiency.

There is no provision for imparting scientific education to women in Bengal •

(m) (a) The purdah system

(b) Early mailiage

(c) The end of all education with mairiage

(d) General apathy in the matter of giving higher education to women

But the conditions set forth above are fast changing in favour of education for women in this country

Irons, Miss M V

(111) There are special difficulties with regard to the higher education of women -

(a) The purdah system, which especially amongst the Muhammadans limits the school life of every girl. This could partly be remedied by encouraging younger children to attend school

(b) The universality of the marriage system The great majority of teachers marry, which means that they undertake dual responsibilities Amongst

school children early marriage again closes their school career

(c) The lack of trained teachers, without which the schools cannot improve This is the crux of the educational problem at present. There are only two training centres for the whole of Eastern Bengal. Of these four students from the Eden Training Class presented themselves for examination this year. Six students from the Kalimpong Training Class, which is exclusively for Hindi-speaking students. There should be secondary training centres attached to the schools at divisional head-quarters and primary training schools attached to the schools at district head-quarters. At present there is a total lack of facilities for the training of teachers.

(d) Lack of hostel accommodation for the existing teachers. The impossibility of recruiting teachers unless adequate protection is given to them.

(e) The schools existent will not improve until the inspectorate is strengthened. There is one inspectress and four assistant inspectresses in control of three large divisions comprising Eastern Bengal. There are about 5,559 primary schools, 15 middle schools, and 3 high schools under their control, apart from the numerous zanana centres to be visited. The inspectorate should be strengthened by appointing a chief inspectress for each division. At present there is only one inspectress for the Dacca, Chittagong, and Rajshahi divisions, an area comprising some 47,252 square miles. There is no means of rapid communication in a district intersected by many large rivers. There should be at least three assistant inspectresses under each inspectress and a special assistant inspectress to look after the zanana work which could be developed were it sufficiently organised.

IRONS MISS M V — ont l — IYLE The Hon ble Mr Justice T V SESHAGIRI— JALIL APPUL

(f) Lastly the problem of primary education needs consideration The curriculum needs to be more clastic as in such a large area conditions of life are very varied. A number of peripatetic teachers might be trained so as to visit the schools inaccessible at present to the existing inspecting staff.

IYER The Hon ble Mr Justice T V SESHAGIRI

- (i) The course of study for Indian women should be different from that prescribed for Indian boys Upon one matter my mind is very clear and that is in the case of Indian girls a high degree of knowledge in English should not be in sisted on Their training should be as far as possible in and through the Indian girls of this presidency are not able to attend schools vernaculars after their twelfth or thirteenth year and their education has to be completed within that period II therefore we should compel them to study a foreign language and get all their higher knowledge through its medium we would be practically deaying them such knowledge altogether. Moreover the sort of education which women of this country stand in need of is not the same as that which boys aim at Ordinarily Indian girls do not seek employment as a means of livelihood and they are almost all of them married and their comforts and conveniences are looked after by their husbands. What is wanted of Indian girls is the capacity to manage the affairs of the household to bring up their children to attend to the sanitary requirements of their homes and to be helpmates to their husbands in the worl they have to do No doubt they should have some knowledge of Fuglish in order to enable them to converse with their English sisters and pick up useful information from English books but that is a very secondary matter. The main object that should be lept in mind is to make them useful helpmates to their husbands and a real source of appiration to their children. No doubt there will be an advantage in co education in the case of those who aspire to become teachers or devote them selves to social service. But the number of this class of girls would be very limited indeed. For them no special facilities need be provided for They can take their chance along with like boys. However in regard to one department of knowledge, they should I think be given special facilities and that is in regard to medicine
- The lying in he pital and the Medical College should provide special courses of training for Indian girls who are not willing to undergo a regular course of study for the medical degree. A certificate or a diploma from the college authorities testifying to their fitness will enable them to carn an honest livelihood and be of use to their sixters.

JALIL ABDUL

- (u) In the design of their cour cs spc is at att intion should be paid to their needs and requirements which are --
 - (a) (eneral knowledge of the ubject
 - (b) The principles of hygiene and hou chold management and practical training in them
 - (c) The everal arts suitable for indoor vork
 - The special conditions providing in India demand that while the college and other institutions for men may all o be open to women there should be parate college established for the latter
 - (d) Higher female education hould be particularly looked after by a committee appointed by the University
 - (e) There should be establish d more training colleges for women
 - (f) Provision for scholarships should be made

Jalil, Abdul-contd -Johnston, Mrs A B

- (g) The Government and the University should seek more co-operation of the people in the advancement of female education
- (h) Separate hostels, with purdah provisions, for women
- (111) The peculiar difficulties and needs which affect the higher education of women in India are
 - (a) The purdah system, affecting the Muslims in particular and, to a certain extent, other communities in general

(b) The custom of early marriage among the Hindus

(c) Lower status in society accorded in general to women

(d) The prejudices among the men against the education of women on account of the want of education in the former

JOHNSTON, Mrs A B

(1) The answer is 'Yes," particularly with regard to -

The callings and professions which are necessary for service to, and the advancement of, India, and for which a high degree of training are required, such as —

- (a) Teaching—particularly in primary schools They can teach better in the vernacular than English women
- (b) Medicine
- (c) Nursing

(Every endeavour should be made to raise the status of doctors and nurses)

- It is obviously important that there should be an army of women trained in these three professions to enlighten, help, and succour the many millions of ignorant, suffering and helpless women in zananas. Men cannot do the work, and it is no use asking or expecting the women to come out of pur dah yet. It will be, and wisely so, a slow process
- (iii) The custom of early marriage creates difficulties in training girls for professions that need long experience before they can do any real good 'Nevertheless, good salaries, to induce girls to remain in their professions and in the case of nurses to minimise temptation, and comfortable hostels with bright social life, will help to solve the difficulty

The University should recognise both degrees and diplomas in domestic science and home arts for women

A degree should be granted after a four years' course

A diploma should be granted after a two years' course

Degrees should be either a science degree or an arts degree

If a science degree then only domestic science subjects would be studied

If an arts degree the domestic science subjects would be substituted for certain subjects in groups A and B of the present syllabus which are often quite useless and most irksome to many girls

The syllabus in domestic science and home arts is sufficient for an honours course if desired Every effort must be made to kill the idea that domestic science means only cooking (Suggested syllabus herewith) The diploma (two years' course) is intended for girls who want a training for home duties, but not for a professional life

Suggested syllabus in -

Domestic science and home arts

Science—
Physiology
Hygiene
Nature study

JOHN TON MIS A B -contd -KARVE D K

Child study—including rsychology great educational reformers kindergarten methods of teaching child's health and welfare—physical and moral

Eugenics

Citizenship

Study of writers on art-e g Ruskin and William Morris

1rts-

Cookers—including food values adulteration and preservation of foods

First aid and sick nur ing \cedlework and cutting out

Mu 10

Art-including applied art in needlework house decoration and dress

Housewifery—in this climate guls need not take such a rigorous practical course as in England but they should at least know how things ought to be done by done for themselves

A domestic science and I ome arts college should be established as part of the University where girls could attend a certain number of hours per week for an arts

degree and receive instruction in their other degree subjects in the residential arts college.

Domestic science students should be residential in the domestic science college.

Domestic science students should be residential in the domestic science college Diploma students will probably be home or day students but it should be made possible for them to be residential

There is a great desire on the part of many Indians that Indian women should be educated and an educated Indian woman is usually sought in marriage by an educated Indian—she is in fact in great demand. Nevertheless Indians criticise very severely the kind of education often obtained in I nglish schools. An Indian primarly requires a woman to be domesticated and his complaint is that gurle learn extravagance at school and college get lazy want a multitude of unnecessary servants he on their backs all day and read novels are ignorant of all things domestic (or feign ignorance) because they have had an English education. I in addition they get off touch with their own women and understand them less than a sympathetic Linglishwoman.

This is not a protest against the higher education of Indian women but a protest against a false and artificial education unfitting them for living the fullest life. There is a school in Calcutta where the guils think it below their dignity to attend Indian cookery classes and do not wish to learn the subject at all unless English dishes are trught and an English gas stove used !* They are equilly ignorant and willing to be ignorant on the subject of child welfare education discipline and training. A young married jul came to me the other day to know what clothes she should make and how she should make them—for her first baby. (She had passed her I A and was in her fourth year at olding when she left to be married). When I expressed surprise that she did not know how to make a few baby a clothes she said.— How can I know I have never seen a baby washed and dressed in my life and I have never made a baby a garment? I have been at school all my life. This last remark was intended as an evcuse for her ignorance. It really condemns the education we are giving guils in India.

Of course there are schools in England where the same defects are seen but that is no excuse for imposing a bad system on India. Men will be only too ready to educate their women and girls in India if the education they get is on sound lines—and India needs educated women more than educated men—women who understand and have practised domestic economy care and discipline of children hygene sick nursing first and and all those things which make home healthy beautiful bright and happy

KARVE D K

(i) I would make an immediate exception in the case of women as regards the medium of instruction as also the medium of examination in the University for I think a

S me knowled e of Engl sh methods f cook w uld be very useful and de it ble particula ly inv lid co k y

KARVI, D K -- contd

majority of Indian ladies want higher education for it coultural value rather than for its Government service value. Granting for an ument's sale that greater proficiency in English is acquired by using English as the medium of instruction and that this should be comed even at the colosal surface of the nation's vit lity in the case of men, I think that the loss of vital energy ought not to be imposed upon all women desirous of getting secondar, and higher equeation for its cultural Those women who wish to require greater profice it if the sacrifice of vital powers will have the men's come is open to them. But a department of instructing and examining women in their vernicular exith English as a compulsory subject of study should be namediately opened for yomen. This would be enthe strain of higher education upon lidies which they feel to be crushing This foreign medium of instruction is the great stumpling block in the advancement of higher education for women. If the option is given a parate colleges for ladies can be started in different parts of a province as such colleges would rot be very costly

In this connection I would like to point out that the experim at of the Indian Women's University, though I short duration, is very evoluting A college for women has been started at Hinghe Budruk near Poons and is affiliated to the Indian Women's University and though it has not the advantage of Government sanction and Government support it has attracted an etudents in the second year class and ten students in the first year class. I am confident that this single college will send out a hundred lady graduate from the Indian Women's University in the next ten years from among Hindu ladas which the Bombia University is not expected to do in the same period.

In the case of women the same facility for medical education should be provided. Here, too the veinaculars should be mide the media of instruction and examina-The Medical College for Women at Delhi is of very little use to Hindu and Muhammadan women The admission test there is harder than that at the Grant Medical College for men in Bombay. In the latter students are admitted after studying for one year after the Matriculation and passing the arts college examination at the end of that year While at the Women's Medical College at Delhi to secure admission to the college department proper a student has to pass the arts test held at the end of two years' study after the Matriculation difficulties and needs of Indian vomen have not been taken into consideration There ought to be separate women's colleges for their medical instruction through the media of the vernaculars There should be a sub-assistant surgeon's course and after that a course of higher education in medicine. All medical students in the elementary and higher stages should have enough a quaintance with English so that now and then they may reter to English books when necessary. Students should be admitted after they satisfy the entrance test of the University

In the field of medicine and pedagogies special facilities should be given to ladies by the institution of scholarships

The majority of women cannot spare a time sufficient for their education as marriage interrupts their studies. Efforts, therefore, have to be made to shorten the total period of their education. The Indian Women's University has taken this point into consideration and by making he vernaculars the media of instruction in all subjects other than English and English as a compulsory subject of study, the period of secondary education is made five years instead of seven years, and of higher education three years instead of four years without lowering the standard of general knowledge. Thus, if a gull begins her primary education at six she can become a graduate at the age of eighteen or nineteen

To avoid all difficulties the best way is to have separate examinations and degrees for women in the same university. The exceptional class of women designed the same degrees as men will take up men's courses of studies.

TAMERI GOPAL CHANDRA-LATIF Syed ABDUL, Khan Bahadur-Mahatanobis PRASANTA CHANDRA-MAHTAB The Hon ble Sir BIJAY CHAND

Lahiri, Golal Chandra

(1) The education of women need not and should not be on the same lines as those for men Female education should aim at producing members useful to society intelligently helpful to their husbands capable of rearing good healthy and God fearing children. They should also be able to take an in telligent interest in the world's affairs and progress. Those that may happen to have higher literary or scientific aspirations may be provided for in the colleges for males

(11) Colleges for women should therefore teach English Bengali Sanskrit Arabic Persian history geography arithmetic algebra geometry hygiene domestic economy chemistry physics and drawing The standard should be as high as that of the intermediate course. The whole course may be divided into

middle English higher and senior stages

There should be medical colleges for women at convenient centres

For the present one at Calcutta and another at Dacca may suffice. At these colleges both physicians and nurses should be trained

LATIF Syed ABDUL, Khan Bahadur

(m) I do not think the time is yet ripe for the establishment of a residential uni versity for women The peculiar social system under which they live does not permit them to attend school or college beyond a certain age. It is only the Christians and Brahmes that allow their womenkind to pursue higher courses of study in the University The courses of study ought to be different from those prescribed for men. Hygene literature and fine arts are the subjects in which the girls should be particularly instructed. Different courses of study and separate examinations for female students may be prescribed and for this a separate university is not immediately necessary

MAHATANOBIS PRASANTA CHANDRA

(u) It is necessary to make provision for the study of the higher branches of house hold science. In addition training in domestic science is also desirable

The existing system is pres ing too heavily on the physique of our women students Considerable modifications are neces ary and in this connection the fundamental biological

differences between the two sexes should not be forgotten

The recommendations of Havelock Ellis in Man and Woman and in the sixth volume of Studies in the Psychology of Ser are generally applicable. For example women should not be required to continue any severe intellectual work during their month ly periods and should be allowed complete rest during these periods. Then again the methods of study should differ in certain cases for the two sexes depending on the sexual psychological differentiations

It is also necessary to make suitable provision for the higher education of married women This may require an altogether new type of institution but it is necessary in

view of the prevalent custom of early marriages in Bengal

MAHTAB, The Hon'ble Sir BIJAY CRAND

(1) In the case of women agricultural commercial and technological training do not appear to be necessary in India There is also hardly any field or any great demand for their higher education in the general line. To encourage female education free schools should be established in each district town where primary education will be imparted to the students as well as practical training in domestic industries and arts such as accounts needle work cooking painting and music

MAHTAB, The Hon'ble Sir Bijan Chand -confd,-Maitien, Herambachandra-Mallik, Di D. N

- (ii) Women who are studying medicine should have a higher training in science. Besides this I do not consider higher education necessary in any other department of knowledge.
- (in) The zanana system, that is almost universally present everywhere in India and the prevailing custom of early marriage, preclude the possibility of higher education amongst women in India at present

MAITRA, HERAMBACHANDRA.

While lady students who seek university degrees and diplomas should be required to go through the courses now prescribed by the University, provision should be made for the teaching of special courses adapted to their peculiar needs, though the University should hold no examinations in them

MALLIK, Dr. D N.

- (11) The Calcutta University has accepted the provision of the University of London that its degrees should be conferred on women on the same terms as on men. It is obviously a mistake. The conditions under which Indian ladies have to work are so very different from those of men that, apart from all psychological considerations, it would be an unsound position altogether to impose the same burdens on women as on men
- Subjects like music, drawing, painting, and domestic economy should find a place in the curriculum for women. It should be remembered that the education of women should have in view culture more than in the case of men, for in the case of the latter the work should also fit them for the various avenues of employment open to men. In the case of women the only work they will be called upon to do (under our present social conditions), if at all, would be that of teaching
- In the case of women more than in the case of men the peculiar surroundings of towns like Calcutta are highly unsuitable. If colleges and schools could be located in a healthy place, where the pupils could go about freely (places like Giridih, Madhupur, and Baidyanath), half the difficulties connected with their education would be met
- In view of the special requirements of women, it would be desirable to institute separate tests for women. A boy of sixteen has only to attend to his studies and to physical exercise. A girl of sixteen has to attend often, in addition to her studies, to household duties (it is essential that she should learn them). She must also learn some music, etc., she has, moreover, little opportunities for physical exercise, nor can she go about as boys can. To require her to submit exactly to the same tests as boys is a mistake. And this is what we have been doing so long. The education that we should provide should be, to quote the words of the late Keshub Chandra Sen.
 - "Specially adapter to the requirements of the female mind and calculated to fit woman for her position in society. It cannot be denied that woman requires special training for the sphere of work and duty which is peculiarly her own. The development of the true type of Indian female character, upon a plan of teaching at once national and rational, should be the primary object sought."
- But I have found from experience that neither girls nor their guardians can be induced to adopt a course of studies, however rational, that departs from that prescribed by the University

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المعالمين والمعالمية المدورية

McDougali Miss Ftfanor-Mitra Th Honble Rai Mahendra Chandra Bahadur

McDougall Miss Eleavor

- (i) It seems to me very important that for the present the courses of study and examinations should be the same for men and women. As things stand now a different course for women would inevitably mean an inferior one. The time may come when university trained Indian women may be able to express a corporate opinion on this matter—but they are not yet numerous enough nor experienced enough to do this.
- Domestic training should not be given at the University. If the present amplicity of Indian domestic life is to be preserved there is no value in elaborate instruction in the preparation of food, laundry work or dressmaking etc. Simple lessons in hygiene sich nursing and the care of children are exceedingly valuable but these should be given at school. The great need of Indian women is to acquire habits of systematic clear and persovering thought and to gain a greater adquantiance with the facts of history and science. The present university courses are fairly well adapted for these purposes and no material change in them on behalf of women should be attempted for another ten years at least
- (11) Women need a large number of smaller residential colleges in arts and medicine. In the case of arts they should be taught chieft by women who should share their residence and gives a large degree of personal attention to the students. In the case of medicine it is hardly practicable that there should be many residential colleges for women as the cost is prohibitive. In some parts of India they will be obliged to take part or all of their courses in men se colleges of medicine but they should live in hostels managed as far as possible by medical women who should supervise their studies. It is important that the control of the hostels should be closely connected with the teachers of the women students.
- (iii) The great obstacles to the progress of women s education are --
 - (a) Tradition and public opinion which discourage independent action on the part of women.
 - (b) The influence of older women who are conservative in outlook and do not wish the younger ones to differ much from themselves
 - (c) The custom of early marriage which-
 - (A) Discourages a father from spending money which might be used as a dowry on his daughter's education ¶
 - (B) Removes promising guls from schools just at the age when their independent mental life is beginning
 - (C) Cuts off the supply of women teachers at the root
 - (D) Prevents the growth of a sense of vocation and professional enthusiasm in young women teachers
 - (E) In many cases produces physical weakness and a nervous excitable tempera ment in the offspring of such marriages

MITRA, The Hon ble Rai MAHENDRA CHANDRA Bahadur

(ii) A separate university for women should be established Itinerant female teachers should be appointed in large numbers for training purdanathin women. There abould be a separate medical college for them. Colleges and school should be established for the training of purdahnathin ladies. Some industrial arts on a small scale may be taught in schools and colleges for women. With the exception of a few branches of study such as law engineering mechanical engineering and some technology the same facilities for higher training should be provided for women as are surgested in the case of men. A university for the education of women shall have no consection with a university for the education of women shall have no consection with a university for the education of women shall have no consection with a university for the education of women shall have no consection with a university for the education of women shall have no consection with a university for the education of women shall have no consection.

MILKA, RAM CHARAN—MITTER, The Hon'ble Mr PROVASH CHUNDER—MUKERJEE, Dr. ADITYANATH

MITRA, RAM CHARAN.

(1) As Indian women have not the same facilities for seeing the outside world as their fellow male students they must lack in their knowledge of human nature and it is necessary that they should make up their deficiencies by the study of history,

biography, and other kindred subjects

(n) Indian women, when they become mothers (and that is generally at an early age), have to manage their household affairs. To be able efficiently to manage these affairs it is only necessary that they should have some administrative capacities and a knowledge of simple arithmetic. Higher education is not necessary for any such purpose

But as women may have tastes for learning like men the same facilities should be given to them for higher education whenever they are wanted

MITTER, The Hon'ble Mr PROVASH CHUNDER.

(11) For the higher education of women in India two types should be kept in view -

(a) For those who desire to take up a profession in life, such as the medical or the teaching profession, perhaps the type of men's university, with slight

modifications, may not be unsuitable

(b) For those whose object is to cultivate their mind, to train their capacities, and perhaps ultimately to occupy the position of a cultured and intelligent housewife the training obviously should be different. For this type the necessities and the social customs of the Hindus and the Muhammadans should be taken into account in framing possible schemes system, whether it be good or bad, is an existing factor and has to be taken into account Arrangements for the teaching of grown-up girls in the zananas, will have to be made either collectively or individually But as to actual teaching it will be a question for the public and Government to The University, however, should merely prescribe standardised examinations to be conducted in suitable places and under suitable condi-The standard prescribed will aim at developing the intelligence and the intellectual capacities of the students Special stress should be laid upon hygiene, duties incidental to a housewife's position, and the training Music, painting, and other fine arts may be prescribed as acts. A thorough knowledge of the vernacular and a working optional subjects knowledge of English and mathematics, Indian history, and geography should be insisted upon For those who desire a higher standard of knowledge, oriental classics and suitable scientific subjects may also be prescribed.

MUKFRJEE, Dr ADITYANATH

- (1) As regards intellectual ability and power of grasp, the girls of Bengal are not inferior to the boys (I say this from my personal experience, as I was connected with a ladies' college for some years)
 - I would not, therefore vary the standard in any way in the case of women, except that they may be allowed to take up, as minor optional subjects, drawing painting, music, hygiene, sanitation, botany, etc.,
- (11) Greater facilities for women are required in the fields of medicine and teaching as these are the two fields where their services are most urgently needed by the community

MUKERJEE Dr ADITIANATH-contd-MUKERJEF RADHARAMAL

- (iii) The difficulties are chiefly -
 - (a) The secluded life under the purdah system
 - (b) The custom of early marriage which necessitates the withdrawal of a birl from school before she has completed even the rudiments of education
 - (c) The want of a sufficient number of qualified women teachers

These are among the causes which retard the education of women

MUKERJEF RADUAR (MAL

- (n) The higher education of women in India ought to be adapted to the Indian ideals of womanhood In India women are the natural guardians of home life of the interests of social purity and domestic hygiene and of the rights of children Homen in India are the natural guardians of the sick the incapables and the unfortunates. Women here are also the natural guardians of the general regula tion of the relations between the sexes which will weed out all forms of corrup tion uncleanliness immorality and brutality. High r education of wom n in In his should be so built up as to develope the chara teristic instincts of mother hood that the home will then deep n and expand an I reconstruct the whole society on an eu prichie briss. It is only a small minority in the Indian population that tends to enforce early marriage and prohibits widow re marriage and does not permit the occupation of women for livelihood. For the vast majority of the Indian women the so called backward classes provision should be made for training in the agricultural commercial and industrial employ ments which are open to them in the existing economic organisation. Domestic arts and household industries carried on in the home by women coming from the upper classes should receive special attention. Cotton spinning and dress industry lace work and sowing will receive attention while such skilled industries industry face and early rearing and lyaving silk culture and silk industry artistic embroidery hand wearing and all the divers occupations in which women are engaged at present should be taught and the vocational opportunities of our gurls and women in our urban and rural communities should be extended and made accessible to those who cannot for want of hereditary training be engaged in these skilled or semi skilled industries and turn to unskilled labour as that of the reja or day labourer for his chhood For the modern technical and engineering professions women are for the most part barred by instincts and by the nature of the work But the University should afford special facilities to women for training in medicine law and theology. Any development in this direction will meet with great response. Such steps as the following will also be welcome -
 - (a) The establishment of a special medical college for women

(b) The establishment of a special college to train women teachers
(c) The organisation of special courses of popular lectures by university professors

for women Subjects pertaining to preventive medicine hygiene sex hygiene and education sociology and engenics will receive special emphasis

(d) A practical system of home education should also be devised for girls who can

(d) A practical system of home education should also be devised for girls who can not attend a hools or colleges after a certain age

Whether in home or in collegiate education the course of studies in the under graduate stage should be somewhat as follows —

The scholastic branches obligatory for all should be Benealt anthmetic and elements of book keeping hygiene and home sanitation geography and national history Indian family songs and romance and Indian domestic and moral economy Lineal drawing and machine drawing should also be required

MUKERJEE, RADHAKAMAL—conld —MUKIRH, SATISH CHANDRA—MUKHIRHIP, B

The industrial instruction should consist of the following branches -

Cooking, daining, repairing, washing, and ironing, the performance of daily and periodical domestic-religious duties and ecremonics, ornamental drawing Courses in handicrafts and artistic industries should be adapted to the needs and opportunities of particular industrial or artistic occupations of women in particular localities. General courses should be given in cutting, sewing, plam and artistic embioidery, and hand and machine weaving

MUKERJI, SATISH CHANDRA

(n) Under the present circumstances of Bengal nothing can be done specially for the college education of women who may join the colleges of men if they want higher There should, however, be many more schools for girls where the method of education will be of a suitable nature and quite different from the methods followed in schools for boys. Here I can simply state the general principle that the Hindu girls are to be educated in such a minner that they can afterwards become efficient housewayes of Handu how cholds

MUKHERJEE, B

- (11) The University might arrange for examinations in music, sewing, crocheting, etc. All the girls' schools and colleges already provide education in these directions (111) The peculiar difficulties are -
 - (a) Innate conservatism of the majority of the people—most orthodox families now give their girls an elementary education, but at the same time they look almost with horror upon the idea of giving their girls a higher education by which is generally meant education with a view to preparation for the university examinations The line of demarcation between what education is, and what education is not permissible, in the case of girls is not very sharply drawn in all cases None of my students at the Diocesan College for Girls belong to very orthodor Hindu families Leaving aside the European and other Christian girls in my classes, there are a certain number of Hundu girls, but they certainly do not belong to very orthodox families for if they did so they would not have been in the college at all

(b) Early marriage which is inevitable in orthodox Hindu and Muslim families. A girl must be married at about the age of twelve and as soon as she is married all her education stops It is a common story which I hear, for instance, at the Diocesan College, that such and such a gul who was one of the best students of the class left the college a few months ago and, on my enquiring as to the reason of it all, the reply which my students generally give me is -"She

has married and left the college"

(c) Purdah system

(d) The absence of the vernaculars as the media of instruction in secondary schools

The work of imparting female education in India may be carried on both in and outside As a matter of fact, a good deal of liberal female education 18 · given in Bengal by means other than in schools and colleges The strict social eystem which makes the marriage of a girl religiously compulsory at the age of twelve or so also puts an end to all hope of continuing the education of the ordinary Hindu girl beyond the age of marriage These two customs-viz, early marriage and the purdah system-practically deny the ordinary Hindu girl all opportunities for a really liberal education. Hence, any practical scheme of female education in India must clearly recognise two facts and provide for them, viz —

(1) The religious and social systems of India make—and will continue to make always in the future the marriage of a girl compulsory at an early age

MURHERJEE B -contd.

The question of early marriage was exhaustively considered in 1884 85 as a result of the late Mr Malabari s note on the subject submitted to the Government of India in 1884 and it is unnecessary for me to refer to it in detail here

- (2) The purdah system makes all schools and colleges practically maccessible to the vast majority of the Hindu girls who are above say twelve and are married
- Such being the dominant facts of the situation with which we have to deal it is necess ary to provide or means of carrying female education into the zanana by mean other than in schools and colleges. A well considered and extensive organization under the control of Government might be established—over and above the existing guls schools and colleges—for the purpose of imparting in truction to the married Hindu girls in the zanana. Many private organisations are at present working with that object and I give below a brief account of some of them. But the scope of their work must necessarily be limited. If the State were to undertake some such cheme on a large scale its effectiveness will be increased a thousandfold.
 - (A) The All India Women's Association (The Bharat Sere Mahamendal) It is an association of ladies all over Bengal with a very large membership. Its great object is to organise the education of Indian girls at home. In a manner suited to the conditions and circumstances (I Indian life. It sends out qualified lady teachers to impart education to gris in the arana who are unable to come out on account of the purdah system. By this means it is doing a good deal of silent but useful work not only in Bengal but also in other parts of India where a large number of branches evists.
 - (B) The Mahila Samin —First started in 1900 and reorganised in 1911. The Samin 100 four departments—educational could technical and literary.

The Educational Department's objects are as follows —

- (a) To help poor and deserving school girls with scholarships and school fees
 (b) To provide Indian lady graduates with means to qualify themselves as trained
- teachers in England or America (c) To open a girls high school on a non-denominational basis
- (d) To press upon Government the question of improving female education
- The Technic...l Department aims at organising lessons in music painting needles ork typewriting book keeping etc
- The Laterary Department arranges periodical lectures in subjects of special interest to women and organises a reading room and a circulating library
- These were the objects with which the Samit started worl. Much has been done already towards achieving some of these objects but I cannot enter here into all that the Samiti has or has not done in detail. The Commi sion might refer to Mrs. Mrinalini. Sen who supplied me with much information or to Mrs. A. M. chaudhury who is one of the secretaires to the Samit.
- (C) Indian Women's Education Association—This is an association in London working in close harmony with the Mahia Samit in Calcutta mentioned above. The object of the association was to raise sufficient money for training qualified lady teachers from Indian in Fighand who on their return to India. would introduce improved methods of teaching and organisation in Indian schools. The association also hopes ultimately to establish a training college for lady teachers in one or other of the principal towns in India A beginning was made in 1911 when Miss Mirmalini Chatterjee was sent from India She joined first Bedford College in London and then Newnham College in Cambridge. I have no recent information as to the subsequent work of the association but Miss S. Bonnerjee the able ceretary to the a sociation in London who very kindly supplied me with ell the above information would I am sure gladly furnish the Commission with any information that it might desire to have.

MURRIERITE B --confd - MURRIERII, PASCRASA ON NAO P. N. NAIF, K. G. -- NASDY, The Houbby Misharaysh Sir Mayasana Cristofa

- (D) The National Indian is enture. This of a is on association of Izelies, but its objects are more on isl than educational though it does, to some extent, promote inducetly the cause of female education.
- (E) Intoria Inclution. Be when importing the ordinary fem de admistion in the institution itself it idea, rome time both, arranged to have a series of extension between for the bright of Lidica on a variety of instructive and useful subjects. The abstract resemblished by able men in this city and were found to be eminently useful. I am not a are if the scheme will be revised this year, but I believe its continuous and be wilely appreciated.

Микшей, Руспулуруя

(i) and (ii) For a min who shall for the degree expression —I think there ought to be a somewhat different currealum for women mind to the port they are to play in Bengali homes. Some course of study specially adapted to the reads of our women (e.g., domestic hypeine and economy, child study, many, painting, example etc.) should be substituted for certain other technical and so intafic subjects (e.g., advanced mathematics, zoology, geology, etc.)

For women of the zanana class—For women of the zanana class who cannot, owing to special social and economic reisons, attenday course of study spread over a long period I would advocate the manguration of a new system under which such zanana women could go through a self-complete course of studies specially suited to their peculiar needs within a period of seven years beginning from the seventh to the fourteenth year. After this course of seven years there should be an examination conducted by the University which should grant certificates, prizes, and medals to the successful condidates. Such zanana institutions should be started all over the country.

(iii) The peculiar difficulties affecting the higher education of Indian women are early marriages, the purdah system, depressed economic conditions, and the special and peculiar social structure and environment. It is to avoid these difficulties that

I advocate the institution of the above new system

NAG, P. N.

(11) In the fields of medicine and teaching prospects should be offered to induce more women to enter these professions. In medicine the country needs the services of more women doctors.

Naik, K G

(11) Women should take up domestic science, music, hygiene, and medicine We want women doctors

NANDY, The Hon'ble Maharajah Sir Manindra Chandra.

(11) In the education of women special emphasis should be laid on the training in domestic economy and hygiene Separate colleges for women for the study of medicine, science, and arts should be established, while for women who cannot attend colleges for social restrictions arrangements should be made for a scheme of education at home under trained women teachers

NANJUNDAYYA H V -- North Bengal Zamindars As ociation Rangpur--Pal The Hon ble Rai Radha Charan Bahadur---Paranjpye The Hon ble Mr R P

Nanjundayya, H V

(i) I think the ne ds of women must be met as far as possible by providing separate colleges and separate hostels. While those who wish to follow the same courses as the men should not be prevented from doing so separate courses should to

some extent be provided for them

(u) In the useful occupations they should have special facilities to qualify for medical and techning work. There are other branches such as housekeeping etc which would be useful but I am not sure they would be conside ed as deserving a place in the university course. Economics and history would be popular branches. Music Surslint and painting would be valuable for Hindu women. Music and painting may perhaps take the place of some science subjects. In the case of Indian music the main difficulty would be the stillement of standards and the conduct of examinations so as to make it do ervo a place in the university courses.

(iii) With men education of a serious sort is felt a necessity for fitting themselves for a erreer Women have no need (I am speaking of Indian society especially) to work for such a purpose and there are very few careers open for them if they desired They are therefore satisfied with some superficial education that

merely serves the purpose of their hmited social needs

Except among the very few who have outgrown the traditional habits of social life the girls begin family life too early to pursue their studies for a sufficient length of time

North Bengal Zemindars Association Rangpur

(u) Female education is necessary but not after the university model. The spheres of action of the two sexes must be different in all ages and countries and their education should necessarily differ accordingly. Female education should be made to suit their particular vocation in life which should comprise high moder and religious education and should enable them efficiently to discharge their domestic duties. As religious training is a sine qua non of female education there should be different schools for the followers of different religious. These institutions should be under the direct control of the University.

PAL The Hon ble Rai Radha Charan Bahadur

- (u) As regards the education of girls I wish to emphasise the following points
 - (a) That it should be practical with special reference to the position which the girls will be called upon to fill in social life
 - (b) It should not seek to imitate the education suitable for boys nor should it be dominated by examinations

(c) Special attention should be paid to hygiene and sanitation

(d) The services of women should be freely enlisted both for instruction as well as in pection

PARANJPYE The Honble Mr R P

(a) The social conditions of Bengal are so different from those of Bombay that it is bardly possible to say anything which will apply to both In Bombay those young women that wish to go in for university-education can attend mens colleges quite conveniently especially if there are several in each class They want only separate hostels superintended by an educated lady who should be a PARANJPYE, The Hon'ble Mr R P—contd—RAY, Dr. BIDHAN CHANDRA—RAY, JOGES-CHANDRA

member of the college staff if possible. In these hostels they will have their own social life. In the education of women new experiments can easily be made as in the case of the Indian Women's University where education is to be given through the vernacular, though English is made compulsory for all. As those women who go in for university education are likely to be fairly grown up any special women's subjects like domestic economy need not be introduced into the courses specially for them though, naturally, in some subjects there will be more women students than in others. But this will not present any difficulty if the University offers instruction facilities in all subjects of study. I take it that in Bengal separate colleges for women are essential for the present

RAY, Dr. BIDHAN CHANDRA.

- (1) (a) If the effects of the examination system on boys be to produce men who may be good or indifferent machines for earning money, though dwarfed in intellect and wrecked in health, these are necessary exils. The girl, on the other hand, with her finer susceptibilities and more delicate constitution, comes out very badly indeed. I would propose that no formal and rigid examination be instituted for them. Let their study in a group of subjects be uniformly followed with certain tests along the course, but no straining of nerves under high tension (such as is often inevitable at our examinations) should be allowed.
 - (b) The intermediate examination should, with a greater degree of justification than in the case of boys, though for similar leasons, be omitted altogether in the case of girls
 - (c) The colleges for girls should be placed under a committee mainly composed of women and of men appointed by the Senate who take an interest in female education and this committee should have a fair representation on the Senate. The colleges should have a large degree of freedom from direct control of the University, such control being exercised through the committee.
 - (d) As far as possible, girls should be allowed to remain in the family, among relations, until it is possible to found a residential university of their own Such girls as reside in hostels or boarding houses should remain in charge of a superintendent. The colleges where girls study should be staffed mainly by females and as many of the staff as can reside in the hostels should be encouraged to do so. The girls should be encouraged, as part of their education, to undertake practical lessons in nursing, housekeeping, etc., and the members of the staff who stay in the boarding houses should pay particular attention to the girls getting these practical lessons.
- (11) The addition of subjects like
 - (a) Fine arts music, painting, drawing, sculpture, carving, cooking

(b) Nursing and hygiene

These should prove of great value to the students and also relieve them of a great deal of strain in having to go through courses designed and useful for male students only

RAY, JOGES CHANDRA

(1) To answer this question requires the consideration of the position of women in society. If the position be the same as of men the answer is obvious, viz, the lines should be parallel. If, on the contrary, the position is complement ary, the men and women tulfilling apparently different functions but really convergent, the answers to the foregoing questions should be modified in respect of women

RAY JOGES CHANDRA—contd —RAY Maharajah KSHAUNISH CHANDRA Bahadur—RAY SARAT CHANDRA—REYAZUDDIN SYED QUAZI—ROY MUNINDBANATH

(a) If by higher education is meant the sort of soulless education as received by our young men there are neither fields nor necessities for additional or

(m) The high and higher education of women in India does not progress mainly because their are no fields for such in Indian society. There is no demand because the women cannot accept service as men can and do and for which the latter seek education. Notwithstanding this Indians would like to see their girls properly educated if there were facilities for receiving it on Indian lines. The question is very large and cannot be dealt with here. Briefly it is the nature of education at present given and the tendencies created by it which are not liked by Indian parents.

RAY Maharaja KSHAUNISH CHANDRY Bahadur

- (i) The education of men and women should be a little different after the elementary stage. For the majority of women whose proper place is in their home abstruse subjects should be excluded. Besides a general knowledge of English vernacular geography history of India and simple rules of mathematics the courses should neduce hygene domestic economy, seving drawing painting music and the like
- (n) Special facilities for women in the sphere of nursing midwifery and medicine should be provided Women should be given more facilities for joining the teaching profession and for the improvement of the girls schools which should be staffed entirely by women teachers
- (iii) Early marriage hampers female education and endeavours should be made to impart higher education through anana agencies

RAY SARAT CHANDRA

(11) There is no necessity of making any difference in the education of women. The women should be educated in separate institutions and taught by female teachers. Over and above general education they should be taught household affairs cooking keeping accounts of household expenses and so forth.

REYAZUDDIN SYED Quazi

- (1) They must be different as the women observe some different customs from men and they observe purdah
- (n) Lady teachers and lady doctors should teach and attend the women respectively
- (iii) Early marriage and strict purdah system

ROY MUNINDRANATH

- (11) The curricula of the study for women should in secondary schools include -
- (a) A few bools in each subject and the subjects should be few in number The syllabus should be shorter than in the case of boys
 - (b) The books prescribed for girls should be proper and useful for girls Subject of diverse interest and delightful stories are of no good for them
 - of diverse interest and delightful stories are of no good for them

 (c) The examination test for girls should be of a general nature and lement from
 that point of view
 - (d) Practical training in nursing food making for the sick hygiene and sewing in the matriculation curricula
 - A greater freedom of choice should be given to them in taking up subjects in higher studies.

Roy, The Hon'ble Rai Sri Nath, Bahadui—Roy, The Hon'ble Babu Surendra Nath— RUDRA, S K SAHAY, Rai Bahadur BHAGVATI SAPRU, The Hon'ble Dr Tej Bahadur.

Roy, The Hon'ble Rai Sri Naih, Bahadur.

(11) The present arrangements for education and residence of female students may continue

Greater tacilities should be given to the female students to prosecute their studies in the medical department

Roy, The Hon'ble Babu SURENDRA NATH

(1) My answers with reference to the other questions would be slightly different in respect to the needs of women so far as the hostel arrangements are concerned Better and more careful supervision would be necessary in the case of women In the case of boys attached messes or hostels may be situated at a considerable distance from the college premises, but with regard to attached messes for women they ought to be by the side of the college and, in fact, it ought to form part of it

(11) Medical

(iii) The peculiar difficulties and needs which affect the higher education of women m İndia are the purdah system, and the marriage of girls at a comparatively young age

RUDRA, S K.

(1) Teaching, nursing, and medicine are the three professions for which higher education is specially needed for women

In the framing of the courses the priliminary courses need not be of the same severity and standard as for men, eg, classical languages and mathematics beyond

simple arithmetic may be optional

(11) Cultivation of the vernaculars is most important for women, and also of music, drawing, and painting Some provision should be made for these and also for hygiene and domestic economy.

Sahay, Rai Bahadur Bhagvati

(1) No, in regard to university education men and women should be similarly treated.

SAPRU, The Hon'ble Dr. TEJ BAHADUR

(ii) In answering this question I desire to say that I am speaking mainly with reference to the United Provinces Social customs in these provinces have reference to the United Provinces Social customs in these provinces have been such that they have not favoured the growth and expansion of the education of our girls on any large scale. For some years past there has been a very strong feeling in favour of the education of girls, but the response on the part of Government has been poor. In big towns private enterprise has led to the establishment of certain schools for the education of girls and, though Government has rendered some assistance, I do not think that it has been substantial or adequate. It is possible to exaggerate the difficulties arising out of our social system, but I know that there has been a steady change in social feeling. Among some sections of the Hindu community the rigour of the purdah is being relaxed and the standard of marriageable age has been SAPRU The Hon ble Dr Tej Bahadur—contd—Sarkar Katipada—Sastri Rai Rajendra Chandra Bahadur

nising If any serious attempt for the expansion of the education of girls is to be made in these provinces due regard must be paid to these social conditions—though speaking for myself I am against many of these old social restraints I it have that so far as our girls are concerned the expansion of reducation for many years to come would be more on the literary than on the scientific side. I would suggest that the curriculum to be prescribed for girls at least in certain subjects should be lighter I would also suggest that Government should in certain important centres render material financial aid to well conducted schools to enable them to grow into colleges. I think it is possible to establish such colleges at Allahabad Benares Lucknow and Dehra Dun. It would be necessary to enlist the sctive support and sympathy of non official Indians such as are really interested in the cause of the education of our girls.

I am aware that the main ples which is urged against any demand for expansion is the paintity of lady teachers. It is true that it is difficult to get qualified lady teachers in these provinces but I think it is not impossible to get a sufficiently large number of teachers from Bengal Bombay or Madras. I have much doubt as to the wisdom of spending so much as is being done by Government over European inspectresses who know so little of our life and many of whom have a very meagre knowledge of our vernaculars. In fact having regard to the stage of progress I would have fewer inspectresses and

more qualified teachers from other parts of India

SARKAR KATIPADA

(i) One only v: the curriculum In the case of women the course of studies hould differ from those prescribed for men while English hould not be a compulsory subject for formals.

(n) Not only higher but also lower secondary and primary education in the case of women require additional and special facilities in the shape of female teachers

and special scholarships

(m) Here again all forms of education for Indian women are affected by peculiar difficulties and needs They are the social custom.—m purdah (seclusion) and early marriage Here I am thinking of the orthodox Hindus and Muhammadans who form the vast majority of the country's population

SASTRI Rai RAJENDRA CHANDRA Bahadur

(1) There ought to be special facilities for Hindu women of the orthodox section in the matter of higher education. Special colleges for orthodox Hindu women staffed entirely by Hindu females and by Hindu males so long as women with suitable qualifications are not forthcoming should be established in important centres of learning. The crying need of education for Hindu women of an orthodox type is the absence of a qualified body of teachers who should respect Hindu susceptibilities in the matter of food dress and principles of conduct. The Calcutta Bethune College has ceased to be a Hindu institution and orthodox families look upon it with suspicion. Missionary control of Hindu female education has proved to be an invised evil institutions like those in Bombay which are run on strictly Hindu principles are badly wanted and all efforts should be directed towards enlisting the sympathy of orthodox classes in establishing and financing such institutions in Calcutta and elsewhere. The appointment of European inspectresses of schools to superintend Hindu female education hould be discontinued and their place taken by Hindu male in spectors specially selected for the purpose. The above remarks also apply mutatis mutandis to the education of Muhammadan females.

Scottish Churches College Scnatus, Calcutta—Sen, Bipinbihari—Sen, Rai Boikunt Nath, Bahadui—Sen, Rai Satis Chandra, Bahadur.

Scottish Churches College. Senatus, Calcutta.

(11) We consider that the system of options could be devised in the curricula of the

University suitable for the special needs of women.

It has been reported that the medical classes for women students under the Calcutta University are to be withdrawn. We are strongly of opinion that this is a most serious mistake. The numbers attending these classes are bound to increase and, knowing the great value of some of the lady doctors who have graduated in medicine in Calcutta, we urge that everything be done to foster those classes instead of removing them

SEN, BIPINBEHARI.

(11) Under the social conditions which still hold in this country the education of females should be on different lines from those of men in certain respects Hindu girls (who form the majority of school-going girls in this province) leave school at a comparatively early age to be married and settled in life home and its environment are conducive to the growth of their religious and moral nature, and their education at school should, therefore, be of such a character as to enable them to be wise and useful in the domestic ways of life to be good mothers and skilful housewives I, therefore, suggest that they should be well grounded in their knowledge of the vernacular, that they should have a knowledge of the classics in which their sacred books are written, and also a knowledge of arithmetic English should hold a secondary place in the curriculum Besides, they should have a knowledge of domestic hygiene, nursing, sewing, knitting, drawing, and music There are a few secondary schools for girls in Calcutta and mufassal stations, and there should be at least one such school in every district. Such schools need not be affiliated to the University, but should be under the control of boards of competent men who take a genuine interest in female education

Those girls, however, who like to enter the University should be given equal opportunities with boys to receive the highest kind of training available in this province. The Bethune College should be fully affiliated in all the important subjects of study recognised by the University so that the services of our female

graduates might be utilised as doctors and teachers

SEN, Rai Boikunt Nath, Bahadur.

(1) Differentiation is necessary in respect of the needs of men and women

(11) Additional and special facilities should be given to women for the study of domestic

science and hygiene

(iii) The purdah system, early marriage, and the difficulty in procuring competent female teachers affect the higher education of women in India. The Brahmika class and the family of gentlemen who have received education outside India, and have returned after completing their academical career, deserve special consideration. They do not labour under the disadvantages which the purdah women have and greater facilities can be given to them by making some special arrangements.

SEN, Rai Satis Chandra, Bahadur

(11) In this respect I can only speak with regard to the education of Hindu women I think that the present system of English education, as imparted by our secondary schools and afterwards by the University, is totally unsuitable to

SEN Rai Satis Chandra Bahadur-contd - Sen Gupta Dr Nares Chandra.

the needs of Hindu women Amongst advanced communities in the West where women are almost on a footing of equality with men and where every women cannot expect to enter upon married life high education may be a necessity to them. But circumstanced as Hindu fociety and Hindu women are the western system of education in vogue in this country is not only unsuitable but also demoralising to the women of India on the one hand it is wholly foreign to and breaks down the ideals and instincts of Indian womanhood. On the other hand high English education in an Indian woman serves no useful purpose in the social environment in which she lives

I would suggest for Hindu women a system of education in which greater stress should be given to the vernaculars and Sanskrit in which bills should be given instruction as regrids their household duties which would make them good wives and mothers. The courses of study would be such as could be finished by the thriteenth or fourteenth year of a girl. The study of English should be given only a very subordinate place and the greatest care should be taken in the selection

of text books

The above remarks apply to orthodox Hindu girls as regards the girls brought up in somi European environments the present system of high education may be suitable.

SEN GUPTA Dr NARES CHANDRA

- (i) The room for differentiation in courses of instruction in the case of girls her more in the domain of primary and secondary education than in the sphere of university education. The doors of the highest knowledge in every subject ought to be open to men and women alike and I would have no difference between men and women in the general courses of study in the University.
 - Education of women is well as of men ought to be directed by reference to their ends in life. Most women in the present state of our society have wisehood and motherhood as the ends of their life. For them the courses of study in the primary and secondary stages ought to be so adapted as to fit them specially for domestic duties. While the gates of knowledge should be thrown open to girls as well as to boys the former must be specially taught the arts of domestic economy sanitation nursing first aid domestic arts such as needlework music and painting. At the same time they must acquire such knowledge as will enable them to profit by private reading

In the University we would generally expect guils who want to qualify themselves for higher studies in sciences and arts and will often have to choose other careers than those of waves and mothers. For these the education ought to be

thorough whatever branch of knowledge is taken up

Physical development social life of the University and such other matters must be attended to differently in the case of girls and boys. There must for the present at least be a complete separation of boys and girls though I see no reason why they should not attend university lectures with boys.

- (n) There is a large demand for scientific education by girls There are no facilities for such education anywhere except by co-education which none but the boldest guils or the boldest parents would venture to give The Bethune College ought to be fully equipped to teach science up to the B Sc pass course and there ought to be some separate accommodation for girls in the University College of Science and the University laboratories
 - A women's college should immediately be established at Dacca and Mymensingh between them turn out a pretty large number of girl matriculates but their education is often stopped after that Boarding life for girls is not much liked in this country yet and unless colleges are placed within easy reach of the homes of the pries many will have to be deuted higher training

SEN GUPTA, Dr NARLS CHANDRA—contd —Sciampore College, Sciampore—Sharp, The Hon'ble Mi H.

Those ought to be a large number of gula' high schools in different parts of the presidency, and the courses of study ought to be specially adapted to girls

A very large number of small industrial schools for guls ought to be established. The development of women's industries would go a great way towards the economic advancement of the country. For women here do not, as a rule, labour beyond doing domestic duties. Industries which would occupy their spare time would be a great help to them. Where such industries exist, as at Dacca, these people are better off than elsewhere.

(iii) The principal difficulty consists in the social position of women and the system by which grown-up girls are more or less completely aggregated from men. The result is that people are averse to sending grown up girls to schools. This aversion is very slowly wearing down in the educated community, but still there is very considerable apathy.

Girls' schools and colleges in order to be agreeable to people, should, therefore, be completely under women teachers, and the conditions of instruction there

should be such as to secure the seclusion of pupils

There is a great deal of prejudice against the higher education of girls because they are supposed to be denationalised by it and to imbibe habits of life and conduct which go against orthodox ideas. I do not endorse the objection. But, such as it is, it ought to be taken into consideration in regulating the social life and physical training in schools.

Serampore College, Serampore.

(1) We do not think that the grave criticisms it is possible to make of men's education apply to any appreciable extent to educational arrangements for women. We are emphatic in expressing the opinion that almost the only institutions in Bengal, whether primary, secondary or higher, deserving to a large degree the name 'model', are those conducted by women. We leave to others the formulation of constructive proposals having as their object the furtherance of higher education for women in Bengal. We, however, desire to express our conviction that the advancement of education for women is vitally bound up with the educational problem as it affects men, and is necessary for its solution.

SHARP, The Hon'ble Mr. H.

The difficulties which beset the education of women in India (whether higher or lower education) are social rather than educational. The reasons which retard women's education as a whole render the number of those who seek college education too small to justify the establishment of any large number of special colleges for their instruction, while (save in Bombay) social custom deters them from attending men's colleges

- (1) The replies given to the other questions would not materially differ in the case of women
- (11) Separate college arrangements will, no doubt, continue to be required for women. These should be under women, and the staff should, as far as possible, be women. It is difficult to procure the staff, and the expense of such colleges is great. Though it will probably be long before women's colleges can play any large part in the common social life of a university there will be certain advantages in establishing such colleges as integral parts of local universities which are not strictly uni-collegiate. For, when the staff of women is unable to deal with the full course, the professors of the surrounding colleges would be able to afford assistance. Where women's colleges remain under the affiliating university some relaxation

WOMEN'S FDUCATION



21

SHARP The Hon ble Mr H -contd -SHASTRI Dr PRABHU DUTT-SINHA Kumar MANINDRA CHANDRA-SINHA 1 ANCHANAN

> of the conditions of affiliation is necessary and by reason of the small numbers justifiable

I regard the matriculation course as unsuitable for girls. In some respects it is difficult for them, in others it is defective. I am not in favour of a course for girls schools though special institutions domestic might usefully be opened in such subjects. But I should be in favour or Accomplishments such as giving a more womanly tendency to the cours music and painting should find their place a certain amount of domestic economy and hygiene should be taught books suitable for women should be preferred and the whole course should be brightened. In colleges this differentiation is probably of le s importance since only those girls will generally proceed to college who are bent on higher studies—sometimes for the sake of employment. But here also I should like to see some encouragement given to the study of such subjects

SHASTRI Dr PRABHU DUTT

- (ii) Among the peculiar difficulties which affect the higher education of women are the observance of the purdah system among Hindus and Muhammadans especially in Bengal) early marriage of girls and a lack of well qualified teachers of the same sex Orthodox Hindu and Muslim communities will not be interested in the higher education of their girls unless the scheme of studies and the whole curriculum are radically changed and at the same time Hindu and Muslim ladies are also trained as teachers and appointed in colleges training college for widows and others may be opened and trained tea hers may be forthcoming from that institution
 - The course of studies for women should not be the same as for men It should be determined by their special needs and functions. Those subjects whose knowledge is calculated to increase the happiness of their household life should be included in the curriculum. Music drawing painting demestic economy cookers eugenic etc should find a place in their scheme of studies English literature need not be compulory only a practical knowledge of the language may be insisted upon

There are also people who will never think of sending their girls to schools or colleg s For the benefit of their girls a number of teachers might be employed who may be required to visit such homes and impart instruction in elementary subjects-beginning with reading writing and arithmetic In some of the mohullas and lanes .. anana schools could be started where a number of purdahnashin girls could be taught by such teachers

A large number of scholarships and stipends should be made available to girls during their university course

Sinha, Kumar Manindra Chandra

(ii) The higher education of women is sadly neglected in India and this largely accounts for the backward state of the country The need of India is mothers The question of finance again comes in but nothing should I think stand in the way of giving Indian women an elementary course of in truction and to offer every facility for them to take the highest degrees

SINHA, PANCHANAN

(1) Hardly any of the observations made with reference to the other questions can apply in the case of our women. Additional and special facilities must be VOL XII

SINHA, PANCHANAN contd.—SIRCAR, The Hon'ble Sir Nilratan.

efforded if higher education is to be imparted to the general body of the women of this country. Education should be brought to their homes, if possible, or a purdah university should be established because, at least for a long time to come, early marriage and the purdah system will continue to present serious obstacles in the way of higher education of women in India

SIRCAR, The Hon'ble Sir Nilratan

(1) Vide my answer to question 6

(11) The professions that educated women may adopt in Bengal are —

(a) Medicine

(b) Teaching

(c) Art and music

Unfortunately, the door of the Calcutta Medical College has been practically closed against women students Several students were recently refused admission on the ground of their not having passed the ISc examination, though many of them possessed the IA qualification. It is highly necessary that facilities should be provided in Calcutta for women students to qualify themselves in the ISc courses for this purpose ISc classes in physics, chemistry, botany, and geology should at once be started in the Bethune College

Another reason why women students are not admitted is the inclination on the part of the authorities to send them to the Lady Hardinge College at Delhi

It is rather hard upon the Bengali women students seeking medical education that they should thus be compelled to go to Delli As a matter of tact, two of them went there last year and came back after a short time on account of several difficulties which came in their way there

The best thing for women students would be to have a separate well-equipped high-grade medical college affiliated to the University for their training But, as this is largely a question of funds, the facilities that the women students have been enjoying during the last 33 years should not be withdrawn on any account whatsoever

There is no college of music or of art for women students This want should be removed

Further, the number of girls' schools affiliated to the University should be increased by Government efforts. The number of such institutions is extremely small

iii) Amongst others, the following difficulties affecting the higher education of women may be mentioned —

(a) Inadequate number of good higher class schools for guls

- (b) Difficulties in connection with residential arrangements As a matter of fact no married woman is allowed to reside in hostels for girls
- In this matter (c) Certain social causes, including the early marriage of our girls the University is powerless, though circumstances are changing rapidly with the times
- (d) Inadequate number of women students I may mention the following needs also —
- (e) A fauly larger number of higher class English schools for girls, say, four in Calcutta and one in each district for the present.

(f) Provision for teaching scientific subjects in the Bethune College in the I Sc and B Sc stages

(g) Provision for the education of married women and widows in special schools or through special organisations

(h) Developing the women's class in the Calcutta Medical College or as an alternative

starting a women's medical school affiliated to the University.

SORABJI MISS L

SORABJI MISS L

(n) It seems to me that greater facilities are needed for the higher education of women in Eastern Bengal There ought to be a women s college on the plan outlined by the Dacca University Comm's ion in 1912. If present conditions male the carrying out of the scheme impracticable college classes ought to be opened at one of the girls' high schools in Eastern Bengal with facilities for taking science and botany as well as the ordinary arts course now followed by most of the students at the two women's colleges in Calcutta.

The medical profession as a career for women seems to be unpopular in Bengal could not something be done to interest school gurls and induce them to think of medicine as a possible career? Some time ago I suggested that lady doctors might visit gurls schools and give lectures on the need for women doctors in India In places where there are good hospitals for women school gurls might be taken round and told of what is being done to relieve suffering and pain

(iii) The difficulties which affect the education of women in India are manifold -

(a) The system of early marriage among orthodox Hindus and Muhammadans Apart from the eugenical undesirability of such an arrangement the lost opportunity to development of character in robbing the individual guil of her right of decision in this important matter is to be deprecated. We find that gurls leave school to be married after completing the primary or middle stage. If they enter upon the high school course proper they are likely to stay on unless inability to cope with the work or ill health prevents. But matters have improved even within the last decade. In 1903 the highest class reached by any orthodox Hindu girl in the Eden School was the sixth the higher classes containing only Brahmos and Christians but now the majority in the upper classes are orthodox Hindus.

(b) Undestrable home influences are a great hindrance to progress. Unpunctuality sloth untitudess carelessness regarding the laws of health and samitation untruthfulness irresponsibility absence of any code of honour lack of home discipline are some of the difficulties we have to contend with in our schools

Character building is what is most needed so that those who are in charge should be picked men and women those who have hid long and varied experience Graduates fresh from college are sometimes placed at the head of guls schools and how is it possible for them to evereise the necessary control or to give the right tono to a school consisting of guls from homes such as exist in Bengal? Now let us consider the staffs of secondary schools If it is composed entirely of Bengals who have never been out of Bengal whose education has been entirely in this province with a university system such as it is what hope is there of improvement? There might be on the staff of each school a few teachers from other parts of India which would prevent the education being localised and narrowed down to the influences of one province. When I was

put in charge of the Eden School and authorised to choose the additional staff I saw how hopeless it would be to make any improvement were the new teachers a reduplication of the existing staff I therefore advertised in the leading papers and chose from among the appheants suitable teachers representing Bombay Madras and the United Provinces My recommendations were approved and those additional teachers are still on the staff They have a different outlook and fill up the measure of the local supply to some extent in adding alterness power to control thoroughness in detail and tone

(c) Another handrance to progress as the teacher of long standing who has not moved with the times who objects to innovations and influences the pupils to such an extent that all improvement seems impossible. Such teachers should be instantly removed and allotted other work. I would suggest literary verna cular work eg the translation into Bengali of suitable school books.

SORABJI, MISS L.—contd.—Suhrawardy, HASSAN—Suhrawardy, Begum KHATI STA BANO

(d) Then there is the Home Ruler or extremist whose subtle influence is felt at every turn, who, for instance laughs at the girls for speaking in English out of school hours or for saying "thank you" or "please", which she calls imitating foreign ways and being unpatriotic. More important still is the fact that she sets herself to work against any indication of the spirit of cspirit de corps

and obstructs the growth of the corporate life of the school

(e) Orthodox people are deterred from giving their guls higher education, because they connect the education of girls with the adoption of western habits by a community ignorant of the simple relationship which may exist between men and women in a world which has no traditions of the purdah. This, of course, is not under the control of the education authorities, but I think that all women teachers should either live with their parents and very near relations, or on the school premises in quarters provided by Government

SUHRAWARDY, HASSAN.

(iii) Narrow-mindedness, purdah system, and early marriage

SUHRAWARDY, Begum KHAJESTA BANO.

Although Muslim female education itself is in its infancy a good deal of progress and a desire to impart education to females is noticeable amongst the Musalmans of Bengal Elementary or Primary Education —A number of Government aided primary schools have been established at different centies and places Besides these there are several maktabs and Koran schools which do good work in imparting a knowledge of reading

and writing amongst their pupils. These are also in receipt of Government grants A third means of education is house to house visitation by zanana teachers This system has the merit of extending educational facilities to grown up and married girls who are averse to attending schools and central gatherings It, however, has the disadvantages of not imparting daily lessons to the pupils as the zanana teachers are few in number and can only visit houses by turns giving about three to four lessons to each pupil per week The method of teaching of these teachers is very defective and their own knowledge very meagre It is obvious that when the foundation is laid wrong, the superstructure

will not be right either I, therefore suggest that while more teachers should be engaged to ensure frequent visit to pupils, at the same time strenuous efforts should be made to train these teachers As trained teachers are not available at present, it will be very useful if inspectresses of schools instead of merely finding fault with the work of these

zanana teachers (which is their legitimate work) also spend some time in impaiting a knowledge of teaching by giving practical demonstrations of teaching, say, once every fortnight

Most of these teachers appear to be more ignorant than they really are and try the patience of the inspecting staff who are in the habit of seeing smart, trained teachers of The inspecting staff should consider that female education is in its nascent stage amongst the Musalmans and that every encouragement should be given by patient and tactful dealings both with the teachers and pupils For instance, many of the teachers have just been persuaded to take to teaching as a profession and some of them come from very respectable families and had been in good positions before are very sensitive and take to heart the well meant criticisms and rebukes of members of the inspecting staff, sometimes young inexperienced girls fresh from college, and who do not belong to their own community I, therefore, suggest that great consideration to the feelings of the teachers be shown and much for bearance and tact exercised in dealing with them by the inspecting staff, otherwise a very good cause will be smothered I also think that giant of a special conveyance allowance for peripatetic teachers will encourage better class of women to take to the teaching profession

Another fact to remember that amongst Muslim girls shyness and what may appear as unnecessary modesty, is encouraged as a virtue and they and their parents resent

SUBBAWARDA Begum KHAJESTA BANO-contd

any attempt at interference with this. It is therefore, suggested that the inspecting staff should remember these little peculiarities and study the special customs and prepudices of the Muslims and not be disadisfied if the same smartness is not noticed in Muslim girls as a scene by them in Indian Schools of more advanced communities like the Brahmo Soma people.

Secondary Education is even more difficult than primary. All institutions are much hampered for want of trained teachers. A Urd's speaking Muslim female trained teacher is a rive commodity. Several fruitless attempts have been made to import Muslim trained teachers from the United I rovinces and the Punjab. Indeed it is now difficult even to get non Muslim Indian Urdis spealing trained teachers having sufficient knowledge and capabilities of being useful in a secondary school. The teachers from Bankipore School appear fit only for primary education. Therefore unless a training school for Muslim teachers is established at Calcutta, on the lines of the one for Hindia of which Mrs Mitter is the principal education of Muslim girls will remain seriously handicapped

There is another serious difficulty in the propagation of education amongst the Musal man girls of Bengal which deserve special attention. It is want of adequate conveyance arrangements The Musalmans of Bengal are more orthodox in their views and are cling ing to prejudices and customs with a tenacity which is surprising to members of other provinces and communities. For instance while young girls of the same age and from a similarly respectable family from the more enlightened province of the Pumab and the United Provinces will attend schools only with a burqua on such a propo al will not be looked at except with great di twour in this province. In Bengal people are just getting over the prejudice of sending their girls to schools for purposes of instruction therefore essential that proper arrangement should be made for omnibuses and convey ances madequacy of providing which will be a most serious obstacle to the spread of secondary education It is therefore suggested that Covernment should make a thorough invest gation and make special bus grants to all such schools where none has so far been made or white lack of funds is preventing entertaining conveyances and thus The Suhrawardy Muslim Girls School for nistance attendance is suffering materially which had the lit of schools given a Mr Hornell's Lifth Quinquennial Review of Progress of Education in Bengal has not so far received a penny as bus grant although representations have been made from time to time regarding it. Too much stress cannot be nut on the encouragement of this mo t important feature

Collegiate Education -In collegiate education the purlah Muslim girls have no place In the University of Calcutto there are no special arrangements nor are any special facili ties or encouragement g ven to Muslim purdah lad es It is well known that the Muslims of the better class will not drop the purdah and this fact has been mentioned several times in the quinquennial review of the progress of education in Bengal It is therefore obvious that if we want Muslim female graduates we must give special facilities for purdah ladies in the University of Calcutta My own is a case in point I passed the Senior Cumbridge Local Frammation as it was possible to be examined for this under special purdah arrange ments and without attending a college and putting in a fixed percentage of attendance The same difficulty to further university education led me to appear at the degree of honour examination which I passed with special di tinction The University o Calcutta awain failed to show any encouragement to me and permit me to appear at their MA examination Although it is known that the degree of honour is such a searching and difficult examination that its standard is accepted as higher than that of an MA of the University masmuch as the passing of this degree entitles one to be an Examiner in MA in that language as is the case with the principal of the Calcutta Madrassah Mr Harley in Arabic and the Secretary of the Board of Examiners Mr Jenkins in Persian in this University of Calcutta itself

An important point to be noted in connection with primary and secondary education is the desirability of modifying the existing curriculum of studies enforced by the Education Department which at least for some time to come is not studed to the requirements of Muslim grils. Too much stress is land on mathematics and history and geography at the expense of subjects more useful from their point of view.

SUHRAWARDY, Z R ZAHID—VACHASPATI, SIII KANTHA—VICTORIA, SISTER MARY—VIDYABHUSAN, RAJENDRANATH, and VIDYABHUSANA, Mahamahopadhyaya Dr. Satis Chandra

SUHRAWARDY, Z. R ZAHID.

(11) Among the Muhammadans the want of facilities for education, higher and lower, under strict purdah is keenly felt. A model institution established by Government, with due regard to the customs and prejudices of the community, will go a great way to satisfy a natural demand among Muhammadan women for education. Fine arts and hygiene should form compulsory subjects for women

VACHASPATI, SITI KANTHA.

(11) Women should have a curriculum of studies to fit them for their special vocations and position in family and social life in India

VICTORIA, Sister MARY.

- (11) There seems to be a proposition current in Calcutta that the University should provide all facilities for the higher education of women. That seems to us an absurd proposition. A very limited number of women needs, or profits from, university education. The women who should pass through the University are—
 - (a) Those who intend to become teachers

(b) Those who intend to enter the medical profession.

(c) Those who wish to do special work, eg, literary or research work

The majority of women should pass through good secondary schools The leaving age should be between sixteen to eighteen

The secondary schools should be good It should be possible for the girls to begin the special study of housewifery, music, or the fine arts in the secondary school. These studies should be continued in special schools

We need in Calcutta more facility for special study There should be :-

- (A) A technological college
- (B) A department of the School of Aits open to women only
- (C) More schools of music
- (D) A school of embroidery and needlework
- It would be well if, in the secondary school, a special hostel could be opened for students attending special schools. Such hostels should be under very good supervision and should aim at educating a girl for the home and social life.

The real reason that all women students are being forced through a university career is that the University is the only course which gives a girl such a certificate as will enable her to earn her own living

We need science and technical mistresses, art mistresses, music mistresses, but there are no opportunities for qualification, however well trained a girl may be she cannot command a position, or a salary, because of the lack of official qualification

VIDYABHUSAN, RAJENDRANATH, and VIDYABHUSANA, Mahamahopadhyaya Dr Satis Chandra

(11) Women should have separate curricula of studies to fit them for their special vocation and position in the family and social life of India

WEBB The Hon ble Mr C M-WESTERN MISS M. P

WEBB The Hon'ble Mr C M

(1) No rny differences in the higher education of men and women should be based on vocation Women who are entering the same professions and callings as men should follow the same courses. In so far as they are to follow different vocations they would be differently trained.

(n) In Burma special and additional facilities for the higher education of women are needed in the fields of teaching medicine and nursing also house craft and

mother craft

(m) Although women have a peculiarly high position in Burna and although every woman has a chance of receiving a fair elementary education there is not a very strong demand for higher education by women. The greatest difficulties appear to be mertia the absence of intellectual curiosity and the absence of any commits pressure forcing women into paid professions.

WESTERN, MISS M P

(ii) A separate college for women students is needed in each province with hostels for Hindus Musalmans and Indian Christians. The plan of merely adding I A and B A clas.cs to existing school institutions does not give the change of en vironment so valuable in affording opportunities of development on college lines. These colleges might include a training department for teachers where there is no satisfactory existing arrangement. The alternative of allowing women students to attend men sclasses is obviously unsuitable besides the drawback that no Musalmans can attend non purdah lecture. At present there is a great need for Indian women with a thorough knowledge of their subjects supplemented by a practical training which would enable them to act as demonstrators and heads of training classes.

The departments in which this need is especially felt are -

(a) Persian Arabic and Sansl rit (oriental degrees)

(b) Applied hygiene and scientific domestic methods
(c) Science as preparatory to a-medical course

(d) Modern junior school methods (Montessori and Froebel applications)

The need is not for those who can pass in a book knowledge of these subjects but

for women capable of directing the coming generation of girls

As regards the teaching of the ancient Indian languages (including the Gurmukhi of the

Sikh Scriptures) it is almost impossible to find women teachers who get beyond the old teaching by rote with little or no explanation of grammar and no understanding of the discipline of style or appreciation of thought and language These women teachers have themselves been taught by maulus and pandits or by

These women teachers have themselves been taught by maulers and pandits or by women the reforms needed are in method and must start in the language

teaching of schools and training colleges

Hygiene and domestic training are words used to conjure with at every educational conference but here as elsewhere the carrying into practice of much admirable

theory is prevented by the absence of trained teachers

There are very few English women who have lived in Indian houses and who understand the varying conditions under which their pupils live with the possibilities and the difficulties of reform This is therefore essentially a work which well educated Indian women must qualify themselves to perform a work equal in importance to that of the medical profession in its influence on the rising generation.

One well paid Indian domestic economy tevoher should be appointed to train others.

and to help personally in the girls middle and high schools of every large town.

It is true of course that intimate knowledge of Indian conditions is only one desidera

tum Equally important are the qualities and training which go to make a good teacher There will therefore for some time be need of English domestic economy teachers to help in the training of Indian students and these English

Wi rips, Miss M P .-- contd

women should be attrached to Indian ho pit its and schools for a period of at least six months, before taking up the worl of training.

There are, I believe in Northern India no opportunities for women wanting to take their I V in science before proceeding to a medical college. There are not even simply equipped laboratories, suitable for training well educated girls who might enter a fully organised nursing come and thereby raise the status of the nursing profession.

There is also need for teacher, able to give simple science instruction in laboratories as a valuable part of a general education for the c who stay in school for nine or

ten veais

In the end, the higher education required for women depends upon the substructure on which it is built. It may be said without any fear of contradiction that at present the foundation is a very bad one.

The chief need is for adequate training in modern methods, and for a more intelligent

class of teachers

These modern methods are not essentially western, but are universal, applications of the psychology of the child which up to the present have been more fully worked out in England and America

This training would not imply a residence in England or America, which is financially impossible for the majority, but it would depend upon obtaining a highly

qualified staff in every Indian training college

The point cannot be over emphasised, and no financial considerations should be allowed to stand in the way of reform

When the importance of modern junior school methods is recognised higher education will have something to build upon. At present the most important part of the school work is left to those least capable of directing it

A more intelligent class of teacher will only come forward when definite courses can be organised on good lines and suitable positions can be assured to well-

qualified women

- At present the question of the education of Indian women works round in a vicious circle, the work done in higher education is not being used to the best advantage because there are not sufficient facilities for training, and this means that many Indian girls who are capable of profiting by higher education are being taught on the old mind-destroying methods
- (iii) The following seem to me to be the chief difficulties affecting the higher education of women in India
 - (a) Early marriage —Very little can be done with children who leave at eleven or twelve years of age, especially as the previous year is filled with preparations for marriage
 - (b) The purdah system —A great deal which the ordinary girl learns by contact with the world is cut out, physical health suffers from want of fresh air and exercise, and the purdah system itself means that very few women are produced who are qualified to teach in the higher classes
 - (c) The cooking and other domestic work demanded from girls is a severe tax upon their strength when it is added to all the boys' work in preparing for the matriculation examination. Domestic work is good for girls, and helps to pacify those members of the family, chiefly though not entirely female, who strongly object to education for girls. Parallel courses might be worked out, but this would entail girls settling on their future career early, as a college degree or a medical course would mean the ordinary boys' curriculum.
- The great need is for highly qualified women, Indian and English, to work in the training departments of colleges and schools. The scheme would entail scholar-ships for training and the provision of good posts afterwards, but it would be abundantly worth putting all available educational funds into this department because only through getting the right women to train others can the educational system be revolutionised.

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WORDSWORTH The Hon ble Mr W C-Miss Sorabji Sister Rhoda Miss Jackson and Miss Raymond

WORDSWORTH The Hon'ble Mr W C

(11) At present women in Bengal have inadequate opportunities for studying science Both the Diocesan College and the Bethune College teach botany and the former teaches geography neither teaches physics or chemistry. The advisability of providing these facilities in the Bethune College is under consideration in view of the growing interest in medicine as a career for women.

The only women's colleges in Bengal are the above mentioned both in Calcutta The Bethinic should I consider be reorganised in two branches a Calcutta branch for day students and a mufas, all branch in some quite healthy district with hostels carefully supervised for all non Calcutta students could have attached to it a model school and a teachers' training class

ORAL LYIDENCE

ASSOCIATION OF UNIVERSITY WOMEN IN INDIA

Representatives

MISS SORABJI Sister RHODA MISS JACKSON and MISS RAYMOND

13th February 1918

Matriculation—Per Miss Jackson The syllabus needs revision English a classical language a vernacular and mathematics should be made compulsory. There should be in addition two optional subjects. The standard of English is so low that university instruction is almost impossible in the junior college classes. Advanced Bengali or advanced Sanskrit should not be permitted as optional subjects. The standards in such subjects as might be taken should be the same for women as for men. The direct method in teaching English should be employed more extensively. The system of private tutors is most regrettable in that the pupils rarely do things for themselves. Girls have private tutors engaged for them but probably not to the same extent as boys as these classes are smaller.

2 Improvement of teaching in schools—There should be more colleges for the training of women teachers but the object of such colleges should not be to compel the memorising by the students of text books on training The LT course after the LA should be retained. It has its uses for those students who are not capable of taking the BA but might be excellent teachers in the lower forms of high schools. The students should learn the subjects they are going to teach before they attempt a study of the principle of teaching. There is need for the development of the Kurseong Training Institution for Anglo Indians. The Association has not considered the proposal to attach training classes to high schools.

3 Intermediate science—There should be much more and much better science teaching than at present and for mary reasons. In order to gain admission to the Medical Collego at Delhi more teaching in science at the intermediate stage is necessary. If again the teaching of science is to be introduced in schools and taught there properly the teaching of science in women's colleges must first be encouraged.

4 Domestic science—This subject might include psychology child culture mother craft or some other subject or subjects. The course should be planned as far as rossible to justify inclusion in a diploma course. The chief immediate object however is the

recognition of this class of subjects

The Association differed among themselves whether or not a course in domestic science should be included in the B A as a subject. In the opinion of some members the recognition of such subjects by the University would improve the value attached to them and VOL XII.

Miss Sorabji, Sister Rhoda, Miss Jackson and Miss Raymond—could—Victoria, Sister Mary

thereby increase their popularity $\,\,\,\,\,\,$ The tendency in India is to despise and neglect studies which are not given the status of a university degree. The University therefore should employ its influence in favour of the development of these subjects in the way suggested Domestic science should be taught in the special technical institute advocated by the College students should attend the domestic science classes at the institute In addition, members would advocate a diploma course and later a full degree course m domestic science and applied aits, the teaching being given entirely in the proposed technical institute. It is hoped that the inclusion of a domestic science subject in the degree course would prepare the way for such specialisation

Other members of the Association held that domestic science should never be admitted to an academic course partly because practical and academic work cannot be continued and partly because the madequacy of the ordinary arts college for treating domestic science would result in the students going to the proposed technical institute for such This divided control will be unfortunate Under the former proposal the University would for the present both recognise and control directly the courses in domestic science, under the latter proposal the University might recognise, but would not control

the course

A third view was put forward by Sister Rhoda that the technical institute might itself exercise control and issue a diploma

5 Attendance at men's lectures —At present, instruction for women will have to be given separately from that given for men There would be no objection to purdah students going from one women's institution to another Courses given by men are inadvisable

6 Medical education —Miss Solabji (the other representatives agreeing) advocated separate colleges for men and women for Bengal This distinction is noted because in Bombay men and women attend the same college classe, without disastrous results, and quite efficient women practitioners are trained in the Bombay colleges are different in Bengal

In response to a question about Delhi, it was stated that Bengali girls had recently protested strongly against the attempt to induce them to attend the Women's Medical Bengali women particularly dislike leaving their province, and the present group of students in residence in Calcutta declared that they preferred attendance at a men's college in Calcutta to being sent to a women's college outside Bengal

This attitude was stated as a fact, it was added that it might not be impossible to alter it and the Dufferin Hospital committees had been asked to do what they could in

In answer to a question whether it was dangerous for Bengali women to practise medicine, Miss Sorabji said that it was both dangerous and undesirable for ladies to go about alone as doctors, teachers, nurses, etc It was necessary therefore to protect and chaperone them for many years to come

Two things were necessary

(a) A better class of women should be trained,

(b) More protection and support should be given to women leaving their homes for professional purposes

Speaking of the attitude in India generally towards women who undertake professional work, the Association thought that the University might help in changing public opinion, and that it should take the chief part in the professional education of women.

VICTORIA, Sister MARY

13th February 1918

Organisation of women's university education—There are at present no women on the Senate or the Syndicate It would be advisable therefore to constitute a small committee of men and women for the supervision and organisation of higher education for women This committee should be linked up in some way with the University and be under the ægis of the University. Care should be taken to prevent fruitless discussion of impractical ideals by such a committee The composition of such a committee therefore is important.

VICTORIA Sister Mary-contd

2 Demand for education —The demand for opportunities of professional and liberal education has increased among girls somewhat rapidly in recent years. The increased number of guils in colleges is due in some respects to the lowering of the matriculation standard. There has also been a gradual change in social conditions so that girls are now able to remain longer at school and college than in the past. This progress does not ment necessarily that there has been a sudden brash on the part of these girls from orthodox Hindium. The girls still observe the orthodox ways of life diet etc. Plans therefore should be laid to meet an increase in the number of girls who wish to become teachers and who desire a liberal education. The medical profession is not popular with Indian girls. The difficulties confronting Indian lady doctors and teachers are very great. These cannot live alone. Some supervision and hosted accommodation are essential. These difficulties however are not insuperable. The desire for a liberal education is such that there are now a comparatively large number of girls desirous of attending lectures which has a no bearing on the university degrees and examinations.

The number of girls in the collegiate school whose parents desire a liberal education

and who do not desire examination is increasing rapidly

The examination ideal is dying out amongst the most cultured Bengalis

3 Secondary schools —The condition of the high schools for girls is very unatural scatery varieties and of the high schools are of so low a standard that it would be better if they became upper primary schools. The course of a secondary school is also unsuitable for girls. This is due to the domination of the Matriculation which has a harmful effect on girls school education and especially on the ordinary mission high schools for girls whose pulsa are often of a very poor calibre. The witness referred to the improvements in the Matriculation suggested by her in her written memorandum. The standards should be higher than at present and should be leg the same as those for boys. There should be a wide selection of text books in English. Any two of the optional subjects from the list could be taken. Science and history should be optional subjects but the witness would make these subjects compulsory in her own school. It was impossible to make these subjects compul ory in all schools as many schools were as yet insufficiently equipped and staffed to teach the subjects.

4. Train ng of teachers—There should be a Government elementary and a secondary training college for girls Matriculates intermediates and graduates would be admitted to the latter but matriculates would only be admitted if their knowledge of English were adequate Supenda are essential Rs 15 for elementary and Rs 30 for secondary teachers. The students would sign an agreement to teach for four years after the completion of training. The colleges need not be residential and certainly not at the start.

In the elementary college stud ats should* not be drawn from the primary schools.

5 Art music etc.—The witness was anxious to see developments in the teaching of art and of Indium music Teaching in the former might be given at the School of Art and for the latter visiting masters from the School of Music might be employed. There is a strong desire for the teaching of Indian music. There should also be language certificates for the encouragement in particular of better teaching in Bengali.

6 Primary schools upper grade schools and secondary schools should be complete in themselves. There should also be *anama* schools which would be classified as secondary schools. The course should be such as to fit the girls more for *anama* life and would not lead to the University. There would be no regulations. Students would be conveyed.

each day to the schools There would only be lady teachers

T! y h uld n t b drawn from primary but from upp r grades hools Th girls of the G vernment Elem ntary College should be esident

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